This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

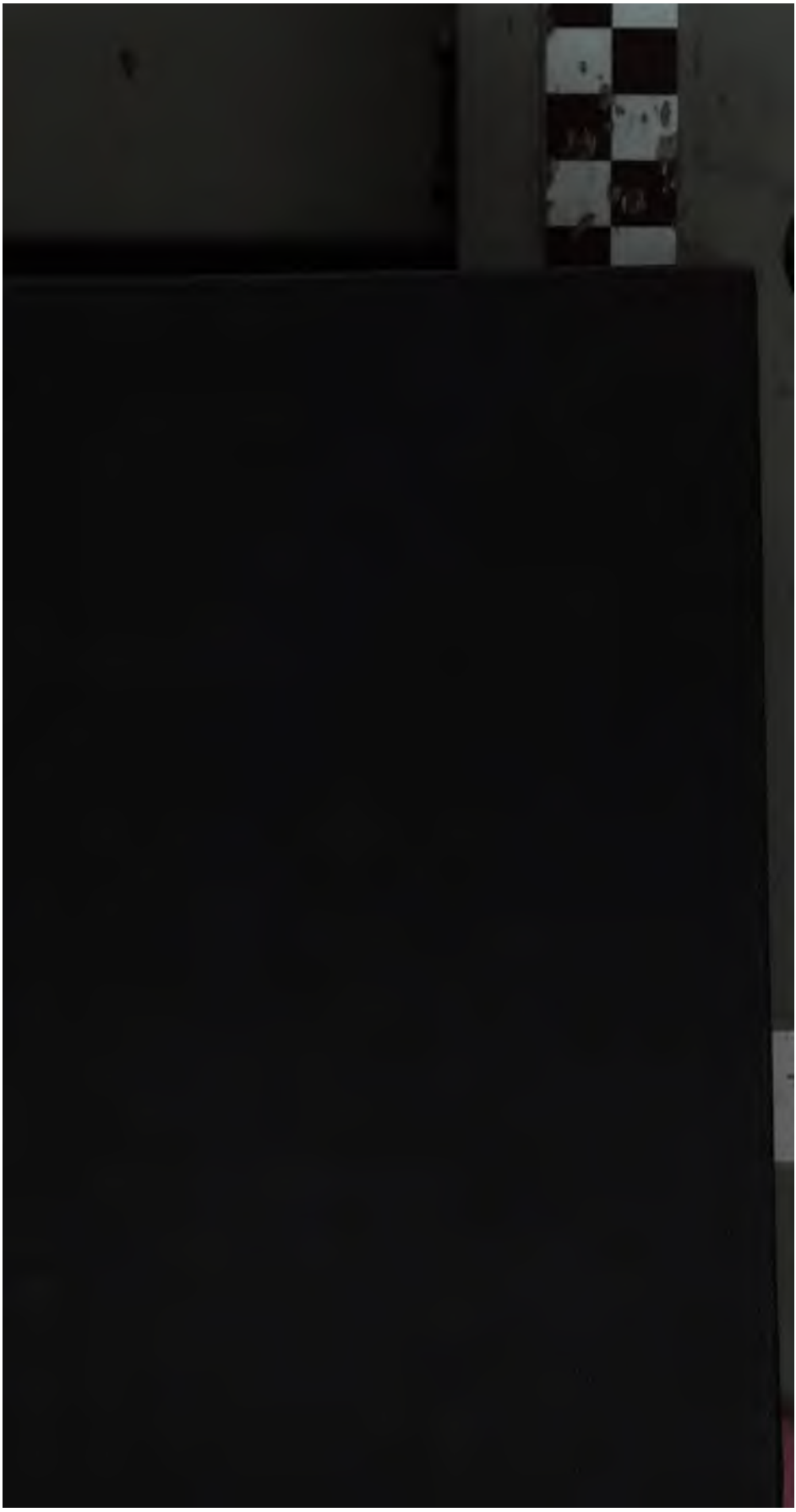
+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`



20463.20

Harvard College Library

FROM THE FUND OF

CHARLES MINOT

Class of 1828

MEMORIALS OF A QUIET LIFE.

VOL. III.

MEMORIALS OF A QUIET LIFE

SUPPLEMENTARY VOLUME

By AUGUSTUS J. C. HARE

AUTHOR OF "WALKS IN ROME," "DAYS NEAR ROME," "CITIES OF NORTHERN AND CENTRAL ITALY," ETC.

With Fifty-seven Photographs

LONDON
DALDY, ISBISTER & CO.
56, LUDGATE HILL
1876

10.49
6v

20 x 4 3,20
6

HARVARD COLLEGE
FEB 1 1908
LIBRARY.

Minot fund
(III)

BOUND. FEB 16 1911

LONDON:
PRINTED BY VIRTUE AND CO., LIMITED,
CITY ROAD.

CONTENTS.

PAGE

INTRODUCTORY 1

ILLUSTRATIONS:—

TOFT HALL, CHESHIRE 7

REV. OSWALD LEYCESTER 9

HUGH LEYCESTER, ESQ. 11

ALDERLEY RECTORY, CHESHIRE 13

ALDERLEY CHURCH, CHESHIRE 15

ALDERLEY RECTORY AND CHURCH 17

STOKE RECTORY 19

STOKE RECTORY, FROM THE FLOWER GARDEN . . 21

STOKE CHURCH 23

FROM STOKE RECTORY 25

THE WILLOWS AT STOKE 27

REGINALD HEBER 29

HODNET RECTORY 31

HODNET CHURCH 33

HURSTMONCEAUX CASTLE IN 1777 35

THE GREAT HALL OF HURSTMONCEAUX 37

MISS GRACE NAYLOR 39

BISHOP HARE 41

BISHOP SHIPLEY 43

GEORGIANA SHIPLEY 45

"THE FOUR BROTHERS" 47

CLOTILDA TAMBRONI 49

DOM EMANUELE APONTE 51

SIR WILLIAM JONES 53

ANNA MARIA, LADY JONES 55

FRANCIS GEORGE HARE (CHILDHOOD) 57

PAGE

ILLUSTRATIONS:

MRS. HARE NAYLOR 59
FRANCIS GEORGE HARE (BOYHOOD) 61
HURSTMONCEAUX CASTLE 63
THE GATEWAY OF HURSTMONCEAUX CASTLE . . . 65
AUGUSTUS WILLIAM HARE 67
WEST WOODHAY 69
ALTON RECTORY 71
GREAT ALTON (ALTON-PRIORS) CHURCH 73
LITTLE ALTON (ALTON-BARNES) CHURCH 75
THE VILLAGE OF ALTON-BARNES 77
THE TRINITA DE' MONTI, ROME 79
THE GRAVE OF AUGUSTUS W. HARE 81
FRANCIS GEORGE HARE 83
JULIUS CHARLES HARE 85
HURSTMONCEAUX RECTORY 87
ARCHDEACON HARE'S LIBRARY AT HURSTMONCEAUX RECTORY 89
LIME, FROM THE APPROACH 91
LIME, FROM THE GARDEN 93
THE ABELES OF LIME 95
HURSTMONCEAUX CHURCH 97
HURSTMONCEAUX: "THE OLD DEER PARK" . . . 99
THE TOWER AT ROCKEND 101
THE COURT FARM AT ABBOTS KERSWELL 103
ANNE FRANCES MARIA LOUISA HARE 105
MARIA HARE 107
MARY (LEA) GIDMAN 109
AUGUSTUS J. C. HARE 111
HOLMHURST 113
HOLMHURST 115
THE VIEW FROM HOLMHURST 117
THE CHURCHYARD AT HURSTMONCEAUX 119

ON THE HIDDEN LIFE 121

LETTERS OF JULIUS AND MARIA HARE 219

INTRODUCTORY.

THE thought which most constantly occurs to those who knew her, on hearing of the wide-spread circulation of the already published "Memorials" of my dearest mother's quiet life on earth, is *how* surprised she must be if she knows it—*how* little she anticipated, when she was with us, that anything she could do or say would have an interest beyond the loving circle in which she lived.

But is not the secret of this interest the same which made her earthly presence such unspeakable sunshine to those who were with her? To her, religion was in itself a happiness which radiated through her bright nature upon all around her. It did not make her endeavour to turn aside from the pleasant things of earth, but taught her to welcome and enjoy them as God's beautiful gifts. It did not urge her to judge her fellow-creatures, and in severity to condemn those who did not perfectly agree with her; but helped her, while in gentle love she shared their earthly sympathies, to raise them unconsciously to a better and nobler life—to place their thoughts, as it were, on a higher shelf. Believing, from her own experience, that those who

MEMORIALS OF A QUIET LIFE.

VOL. III.

ILLUSTRATIONS

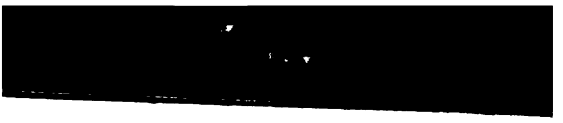
Toft Hall, Cheshire.

FROM A SKETCH

BY MRS. AUGUSTUS HARE,

Who was born at Toft, November 22, 1798.

(See Vol. I., 1.)

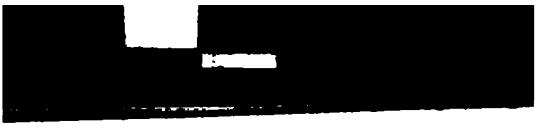


REV. OSWALD LEYCESTER,

Rector of Stoke-upon-Terne.

FROM A PICTURE PAINTED IN HIS 86TH YEAR.

(See Vol. I., 2; II., 256, 299.)

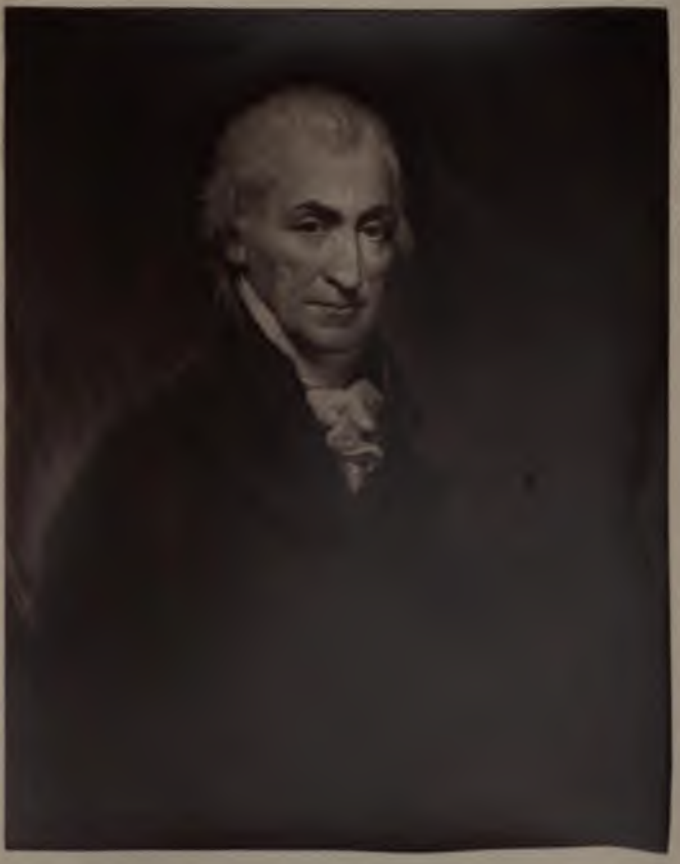


HUGH LEYCESTER, ESQ.

FROM A PICTURE

BY SIR WILLIAM BEECHEY, R.A.

(See Vol. I., 8; II., 165.)



Alderley Rectory, Cheshire.

FROM A SKETCH

BY THE REV. EDWARD STANLEY,

Rector of Alderley, and afterwards Bishop of Norwich.

(See Vol. I., 21, 30, 217.)

ALDERLEY CHURCH, CHESHIRE.

FROM A SKETCH

BY MISS H. TAYLEUR.

(See Vol. I., 228, 491 ; II., 408.)

In the chancel is a monument to Mrs. Stanley, and her eldest and youngest sons. The central compartment is inscribed :—

"In the adjoining churchyard
rest the mortal remains
of
CATHERINE STANLEY,
daughter of Oswald Leycester,
Rector of Stoke-upon-Terne,
Widow of Edward Stanley,
Bishop of Norwich.
Born April 15, 1792. Died, March 5, 1862.

To the dear memory of her
whose firm faith, calm wisdom, and tender sympathy,
speaking the truth in love,
counselled, encouraged, comforted
all who knew her,
this tablet is inscribed
by her three surviving children,
in whose happiness she found her own.

'O set me up upon the rock that is higher than I, for Thou hast been my hope.'—*Ps.* LXI. 3."

ALDERLEY RECTORY AND CHURCH.

FROM A SKETCH

BY AUGUSTUS J. C. HARE.

1869.

Stoke Rectory.

FROM A SKETCH

BY MRS. STANLEY.

(See Vol. I., 8, 29; II., 130, 256, 301.)

The old Rectory at Stoke was almost entirely destroyed by the Rector who succeeded Mr. Leycester, and the whole character of the place is now completely changed.

STOKE RECTORY, FROM THE FLOWER GARDEN.

FROM A SKETCH

BY MRS. STANLEY.

(See Vol. II., 253.)

Stoke Church.

FROM A SKETCH

BY MRS. STANLEY.

(See Vol. I. 245; II., 298.)

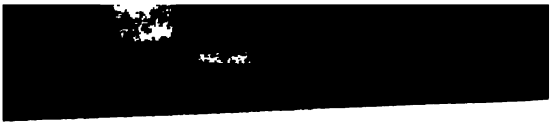
From Stoke Rectory.

(The view from Mrs. O. Leycester's balcony.)

FROM A SKETCH

BY MRS. STANLEY.

(See Vol. II., 259.)



The Willows at Stoke.

FROM A SKETCH

BY MRS. STANLEY.

(See Vol. I., 8; II., 256, 300, 301.)

The willows were beautiful groups of old trees occupying two islets in the little river Terne, of which Reginald Heber wrote:—

"I love to tread the little paths, the rushy banks between,
Where Terne, in dewy silence, creeps through the meadows green;
I love to mark the speckled trout beneath the sunbeams lie,
And skimming past, on filmy wing, the danger-courting fly."

The willows are now entirely destroyed.

Reginald Heber,

BISHOP OF CALCUTTA.

From a picture by Phillips.

(See Vol. I., 18—23, 45—47, 224—227.)

Reginald, the eldest son of Reginald Heber, of Marton and Hodnet, in Shropshire, by his second wife, Miss Mary Allanson, was born April 21, 1783. As an undergraduate at Oxford he obtained great distinction by his prize poem "Palestine." He was elected Fellow of All Souls in 1804. He took orders in 1807, and was instituted by his half-brother, Richard Heber, the famous bibliographist, to the family living of Hodnet. In 1809, he married Amelia, youngest daughter of Dean Shipley, and grand-daughter of the Bishop of St. Asaph. The most zealous of parish priests and the most unwearied labourer in God's service, the great secret of his power over the hearts and souls of all with whom he came in contact lay in his absolute freedom from all the falsely-named "Evangelical" abuses of religion, and from the strong distinction which he made between things blameable in themselves, and things blameable only in their abuse, never confounding the Mosaic with the Christian law. In 1821, Mr. Heber (in conjunction with the Rev. H. H. Milman), published his beautiful collection of hymns for Sundays and Saints' days. In 1822, on the death of Dr. Middleton, he was reluctantly induced to accept the bishopric of Calcutta, where he laboured for four years, and died at Trichinopoly, April 3, 1826.

"Yes; . . such as these were Heber's lineaments,
Such his capacious front,
His comprehensive eye,
His open brow serene.
Such was the gentle countenance, which bore
Of generous feeling, and of golden truth,

Sure Nature's sterling impress; never there
Unruly passion left
Its ominous marks infix'd,
Nor, the worse die of evil habit set,
An inward stain engrained.
Such were the lips whose salient playfulness
Enliven'd peaceful hours of private life;
Whose eloquence
Held congregations open-ear'd,
As from the heart it flowed, a living stream
Of Christian wisdom, pure and undefiled."

Southey.

HODNET RECTORY.

FROM A DRAWING

BY MARIA LEYCESTER.

(See Vol. I., 18, 21, 22, 23, 47, 48, 219, 232.)

Hodnet Church.

FROM A SKETCH

BY AUGUSTUS J. C. HARE.

(See Vol. I., 18, 51.)

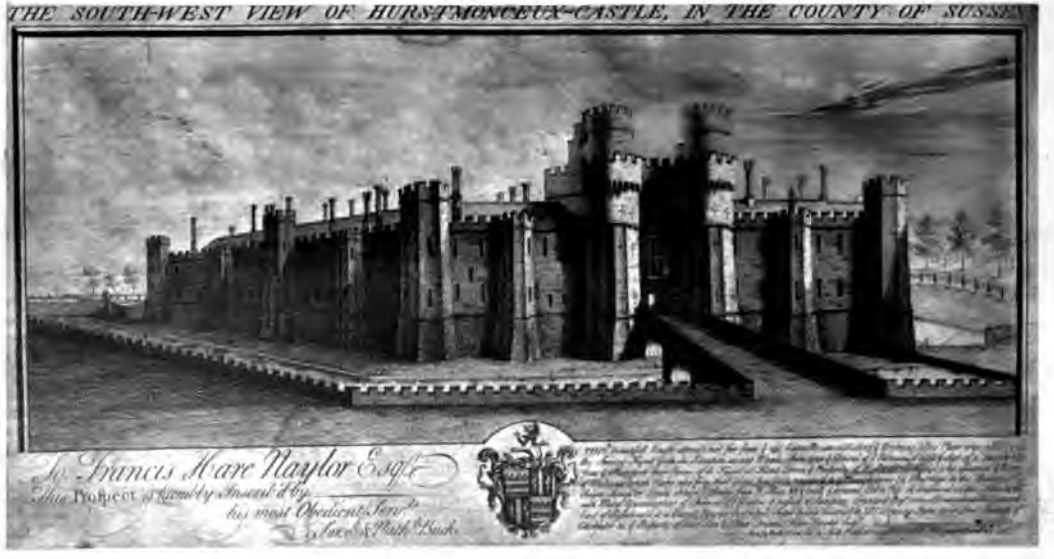
HURSTMONCEAUX CASTLE IN 1777.

FROM AN ENGRAVING

BY NASH AND BUCK.

(See Vol. I., 67.)

THE SOUTHWEST VIEW OF HURSTMONCEUX-CASTLE, IN THE COUNTY OF SUSSEX
To Thomas Hare Naylor Esqr.
his most Obedient Servt.

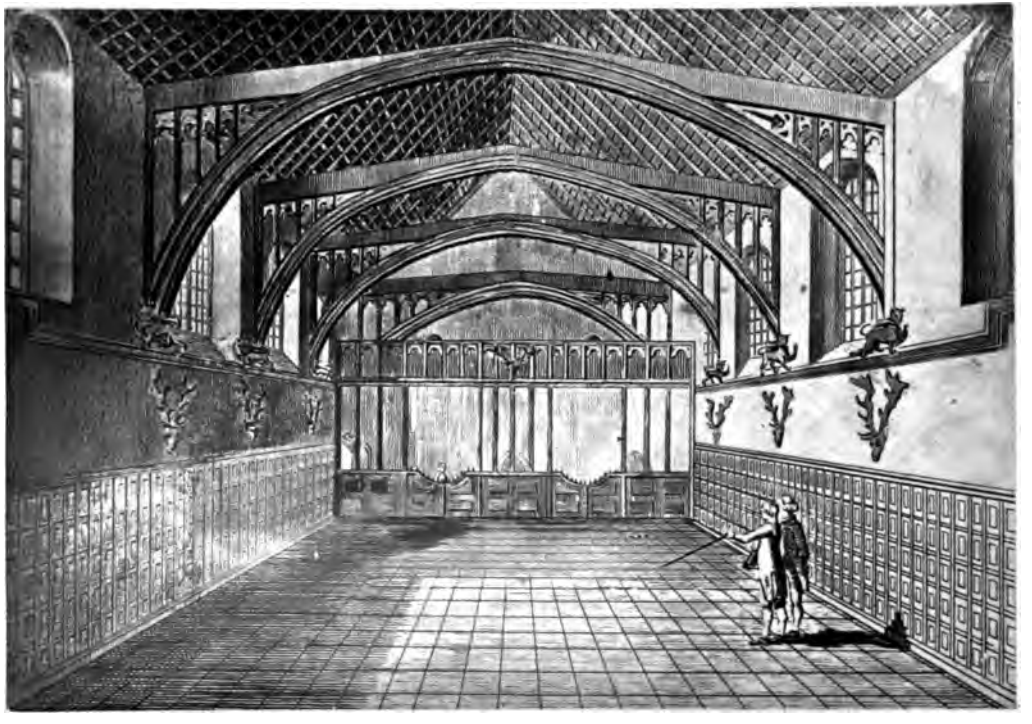

THE SOUTH-WEST VIEW OF HURST-MONCEUX-CASTLE, IN THE COUNTY OF SUSSEX
To Francis Hare Naylor Esqr.
This Prospect is Humbly Inscrib'd by
his most Obedient Servt
Jno & Math. Buck.

The Great Hall of Hurstmonceaux.

FROM A DRAWING

BY MRS. HARE NAYLOR.

(See Vol. I., 71.)



Miss Grace Naylor.

Born 1706. Died 1727.

(See Vol. I., 74.)

The only child of George Naylor and his wife Grace, sister of Thomas Pelham, first Duke of Newcastle. Grace Naylor was starved to death in Hurstmonceaux Castle, in her twenty-first year.

Bishop Hare.

FROM A MINIATURE.

(See Vol. I., 73—83.)

Dr. Francis Hare was born in London in 1670. He was educated at Eton, and at King's College, Cambridge, where he entered as a student in 1688. He took his B.A. degree in 1692, and his M.A. in 1696. In 1704, he was appointed Chaplain-General in the army in Flanders, under John, Duke of Marlborough. Shortly after he was in the enjoyment of a fellowship at Eton, the rectory of Barnes in Surrey, a royal chaplaincy to Queen Anne, and a canonry at St. Paul's. In 1715 he received the Deanery of Worcester. In 1722 he obtained another £1,000 a year as Usher of the Exchequer. In October 1726, he was made Dean of St. Paul's, and in December of the same year, Bishop of St. Asaph, whence, in 1731, he was translated to Chichester, retaining, however, the Deanery of St. Paul's.

Bishop Hare married, first, in 1709, his first cousin Bethaia Naylor, who inherited Hurstmonceaux upon the death of her niece, Grace Naylor. In 1728, he married, secondly, Mary Margaret Alston, heiress of the Vatche in Buckinghamshire.

Bishop Hare died at the Vatche, April 26, 1740, and was buried at Chalfont St. Giles.

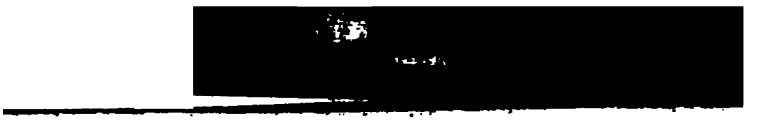
Bishop Shipley.

FROM A PORTRAIT

BY SIR JOSHUA REYNOLDS.

(See Vol. I., 86—89.)

Jonathan Shipley, born 1714, was the son of Mr. Jonathan Shipley, and his wife, Martha Davies, the heiress of Twyford, near Winchester. He married Anna Maria, daughter of the Hon. George Mordaunt, and niece of the famous Earl of Peterborough. When elevated to the see of St. Asaph, he continued to make his principal residence at his living of Chilbolton, in Hampshire. He was as famous for his uncompromising integrity as for his wit, and his humour obtained some notoriety. He died December 6, 1788, leaving one son, William Davies, Dean of St. Asaph, and five daughters: Anna Maria, Lady Jones; Amelia, Mrs. Sloper; Elizabeth (died 1796, aged 42, accidentally poisoned by her maid); Georgiana, Mrs. Hare Naylor; and Catherine Louisa Shipley (died 1840, aged 81).



GEORGIANA SHIPLEY

(MRS. HARE NAYLOR).

From a sketch by Flaxman.

(See Vol. I., 92—154.)

GEORGIANA, fourth daughter of Jonathan Shipley, Bishop of St. Asaph, and Anna Maria Mordaunt his wife, married, 1785, Francis Hare Naylor, of Hurstmonceaux, by whom she was the mother of five children.

Idolised by her father, who spared no personal pains in her education, and receiving constant additional instruction, both verbal and by correspondence, from Sir William Jones, afterwards her brother-in-law, and from her father's most intimate friends, Dr. Benjamin Franklin and Sir Joshua Reynolds, the great beauty of Georgiana Shipley was surpassed by her extraordinary acquirements. Thoroughly versed in all modern European languages, she wrote and read Latin and Greek as familiarly as English. Her great talents (after the fashion of that day) caused her friendship and *correspondence* to be sought by eminent persons in all the nations of Europe, to most of whom she was personally unknown; but her simplicity of character and the genial warmth of her nature always remained unspoilt. After several stormy years of cruel privation in Italy, owing to the injustice of her husband's stepmother, during her early married life, she came to reside at Hurstmonceaux in 1797. Here her romantic habits excited comment, especially her always-white dress, and that, wherever she walked, or as she rode on her ass to drink at the mineral springs in the park, she was always accompanied by a tame milk-white doe, which even went with her to church, and waited for her at the door during service. After the death of this doe,—which was killed by some

dogs at the gate of the shrubbery near the church,—Georgiana Hare Naylor never returned to Hurstmonceaux. In 1803, she began to devote her great artistic powers to bequeathing to her children a perfect series of drawings of the rooms in Hurstmonceaux Castle, wantonly destroyed by her predecessor, and the application thus engendered produced total blindness, combined with terrible suffering of the optic nerve, from which she died at Lausanne, Easter Sunday, April 6, 1806, being then in her fiftieth year.

Maria, sister of the celebrated Flaxman, was governess of the little Anna Clementina Hare at Hurstmonceaux. Allan Cunningham mentions that Flaxman's thirty-nine fine designs for illustrations of the Iliad, and thirty-four for the Odyssey, were first executed for Mrs. Hare Naylor at the price of some fifteen shillings apiece.

"The Four Brothers."

FROM A PICTURE PAINTED AT BOLOGNA BY FRIULI IN 1797.

On the right of the picture is Francis George Hare, born January 6, 1786. Next, looking upwards, is Augustus William, born November 17, 1792. Leaning against Augustus, is Marcus Theodore, born November 9, 1796. Turning to Marcus, the brother he retained the longest, is Julius Charles, born September 13, 1795, who so long survived the other three. On September 22, 1797, Mrs. Hare Naylor, as she was returning from Bologna to England, met, at Zurich, with Lavater, the famous physiognomist. She showed him the picture of her children, and he wrote beneath it—

"Werdet, liebliche Menschen, durch Menschlichkeit, liebliche Engel.
Weisheit des Vaters, Zartheit der Mutter, Adel von Beyden!
Leüchtet in vier Gestalten—und sprecht aus allen vernehmlich!

Johann Kaspar Lavater."

[redacted]

Clotilda Tambroni.

FROM A PICTURE BY HER BROTHER IN THE UNIVERSITY AT BOLOGNA.

(See Vol. I., 96, 102—120.)

Clotilda Tambroni was the dearest friend of Mrs. Hare Naylor, and the "second mother" of her children, three of whom (Francis, Julius, and Marcus), were left in her care for a year at Bologna, during the absence of their parents in England.

Clotilda Tambroni was raised to the chair of the Greek Professorship in the University of Bologna, where her lectures were eagerly attended. She was deprived of her professorial chair in 1797, for refusing to take the oath of fidelity to the Republica Cisalpina, and accompanied her adopted father, Emanuele Aponte, in his Spanish exile. She returned, in 1800, to Bologna, where she died, unmarried, in June 1817, in her fifty-eighth year. She is buried in the campo-santo of Bologna, where there is a fine bust by Tadolini over her tomb. She is still reckoned as one of "the four famous women of Bologna."

Dom Emanuele Aponte.

FROM AN ENGRAVING AFFIXED TO HIS MEMOIR BY MEZZOFANTI.

(See Vol. I., 95, 102—120.)

Emanuele Aponte, a native of Spain, was for many years employed in a mission to the Philippine Islands. When the Order of Jesuits, to which he belonged, was exiled from Spain, he took refuge at Bologna, where he wrote an admirable Greek grammar for the use of the University.

Sir William Jones.

FROM A DRAWING BY W. E. DEVIS.

(See Vol. I., 89, 90, 120—122.)

Sir William Jones, born 1747, was of humble origin, his father being librarian at Shirbourne Castle, in Oxfordshire. As tutor in the family of Lord Spencer at Althorp, he became acquainted with Anna Maria Shipley, who was visiting her cousin, Margaret Georgiana, Countess Spencer. They were married in April, 1783. He was judge, first at Fort William in Bengal, and afterwards at Calcutta, where he died April 27, 1794, leaving many important works relating to the history, languages, and products of India, besides many translations from Indian poets.

SIR WILLIAM JONES Kn!

ANNA MARIA, LADY JONES.

FROM A SHADE TAKEN 1828.

(See Vol. I., 89, 91, 128, 137, 155, 159, 160, 174, 177, 215, 246, 253—260.)

ANNA MARIA, eldest daughter of Jonathan Shipley, Bishop of St. Asaph, was born December 5, 1748. She married, April, 1783, Sir William Jones, the great orientalist, with whom she lived in India till her health compelled her return to England in September, 1793. After the sudden death of Sir William, April, 1794, she purchased the property of Worting, near Basingstoke. Here, upon the death of her favourite sister, Mrs. Hare Naylor, in 1806, she adopted her only daughter, Anna Maria Clementina, who died, March 24, 1813. Lady Jones then adopted Augustus William, the second son of her sister, who had long resided with her. She died at her house in South Audley Street, July 6, 1829, a month after the marriage of Augustus W. Hare, having been regarded as a second mother by all her nephews.

FRANCIS GEORGE HARE.

(Aged 2½ years.)

FROM A PORTRAIT BY SIR JOSHUA REYNOLDS.

THIS picture created some interest as the subject of a succession of lawsuits in 1870—1871. It was painted for Lady Jones, from whom it passed to her sister Louisa Shipley. Miss Shipley bequeathed it to Marcus Hare, by whom it was given to his brother Julius. Under the will of Julius it passed to his widow, by whom it was given up to the widow of Augustus, the adopted son of the original possessor. From her representative it was claimed by that of Mrs. (Francis) Hare, who alleged that it had belonged to her, as she had considered that Lady Jones had promised to give it to her, though the gift had never been carried out.

Mrs. Hare Naylor.

(In a wood near Bologna, with her eldest child, her dog Smut, and her bird.)

FROM A DRAWING BY FLAXMAN.

(See Vol. I., 98.)

FRANCIS GEORGE HARE.

(Aged 12.)

FROM A SKETCH BY FLAXMAN.

(See Vol. I., 135.)

HURSTMONCEAUX CASTLE.

FROM A SKETCH

BY AUGUSTUS J. C. HARE.

(See Vol. I., 67, 141.)

THE castle was built, on the site of an earlier manor-house, by Sir Roger de Fienes, in 1440. It was dismantled by Henrietta, wife of the Rev. Robert Hare, Canon of Winchester, in 1777. The property was sold by Francis Hare Naylor in 1807.

The Gateway of Hurstmonceaux.

FROM A SKETCH

BY AUGUSTUS J. C. HARE.

(See Vol. I., 67.)

AUGUSTUS WILLIAM HARE.

FROM A BUST EXECUTED AT ROME,

BY J. GIBSON, R.A.

IN 1817.

[redacted]

West Woodhay.

FROM A SKETCH

BY MRS. AUGUSTUS HARE,

June, 1829.

(See Vol. I., 246, 250.)

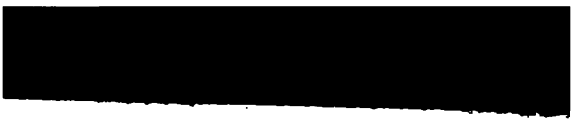
ALTON RECTORY.

FROM A SKETCH

BY MISS CLINTON, 1832.

(See Vol. I., 270, 279, 316, 385, 436, 493.)

ALTON Rectory and Alton generally remain more unaltered than any of the places mentioned in these volumes.



GREAT ALTON (ALTON-PRIORS) CHURCH.

FROM A SKETCH

BY MISS CLINTON.

(See Vol. I., 296, 426.)

LITTLE ALTON (ALTON-BARNES) CHURCH,

With the Rectory behind; taken from the window of Mr. Pile's farm.

FROM A SKETCH

BY MRS. AUGUSTUS HARE.

(See Vol. I., 284, 285.)

THE VILLAGE OF ALTON-BARNES,

With the Church and Rectory.

FROM A SKETCH BY MISS CLINTON.

(See Vol. I., 270, 284, 439.)

The Trinita de' Monti, Rome.

FROM A SKETCH

BY AUGUSTUS J. C. HARE.

(See Vol. II., 11—56.)

The windows in the house below the steps—seen between the obelisk and the church—are those of the room in 22, Via S. Sebastianello, in which Augustus W. Hare died. The view is taken from the windows of the Tempietto, in which his widow resided 1865—66.

The Grave of Augustus W. Hare.

FROM A SKETCH BY MRS. STANLEY.

(See Vol. II., 37, 353, 372.)

"Go thou to Rome—at once the paradise,
The grave, the city, and the wilderness;
And where its wrecks like shattered mountains rise,
And flowering weeds, and fragrant copses dress
The bones of desolation's nakedness;
Pass, till the spirit of the spot shall lead
Thy footsteps to a slope of green access,
Where, like an infant's smile, over the dead,
A light of laughing flowers along the grass is spread.
And grey walls moulder round, on which dull Time
Feeds, like slow fire upon a hoary brand;
And one keen pyramid, with wedge sublime,
Pavilioning the dust of him who planned
This refuge for his memory, doth stand
Like flame transformed to marble; and beneath
A field is spread, on which a newer band
Have pitched in Heaven's smile their camp of death,
Welcoming him we lose with scarce extinguished breath."

Shelley.

FRANCIS GEORGE HARE.

FROM A PORTRAIT BY SLATER.

(See Vol. II., 19, 54, 55.)

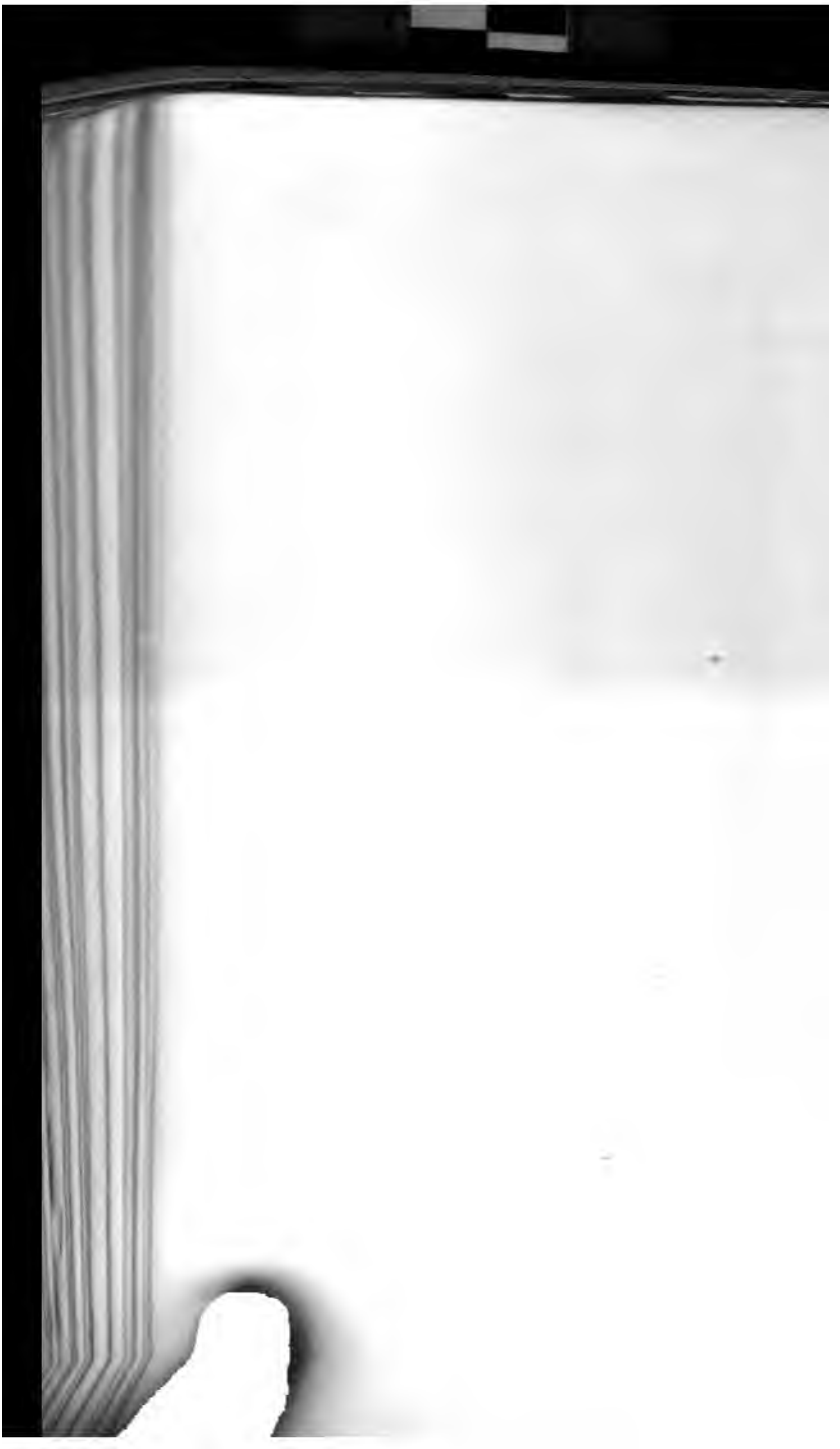
Francis J. Fare

JULIUS CHARLES HARE,

Archdeacon of Lewes.

FROM A PORTRAIT BY RICHMOND.

(See Vol. II., 79—88, 224, 225.)



HURSTMONCEAUX RECTORY.

FROM A SKETCH BY MRS. STANLEY.

(See Vol. II., 75, 90, 92, 286, 339.)

HURSTMONCEAUX Rectory was built by the Rev. Robert Hare, who was rector for twenty years, and died in 1832. The drawing-room and the room over it were added by Julius C. Hare in 1833.

[redacted]

Archdeacon Hare's Library at Hurstmonceaux Rectory.

FROM A SKETCH

BY AUGUSTUS J. C. HARE.

(See Vol. II., 80.)

LIME, FROM THE APPROACH.

FROM A SKETCH

BY MRS. AUGUSTUS HARE.

(See Vol. II., 147, 166.)

THE old house of Lime has been much modernised since 1860, and its antique character is destroyed. The whole character of the place also is changed from the cutting down of woods.

LIME, FROM THE GARDEN.

FROM A SKETCH

BY AUGUSTUS J. C. HARE.

(See Vol. II., 183, 222, 223, 382.)

The Abeles of Lime.

FROM A SKETCH

BY MRS. AUGUSTUS HARE.

(See Vol. II., 147, 396.)

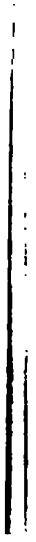
The abeles all fell in 1860, the year in which Lime changed its inhabitants.

HURSTMONCEAUX CHURCH.

FROM A SKETCH

BY MRS. AUGUSTUS HARE.

(See Vol. II., 225, 226, 260, 288, 305, 363, 383.)



HURSTMONCEAUX: "THE OLD DEER PARK."

FROM A SKETCH

BY AUGUSTUS J. C. HARE.

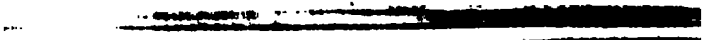
(See Vol. I., 68.)

The Tower at Rockend.

FROM A SKETCH

BY AUGUSTUS J. C. HARE.

(See Vol. II., 198, 285, 296.)

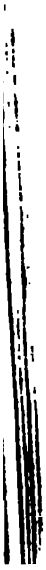


The Court Farm at Abbots Kerswell.

FROM A SKETCH

BY MRS. AUGUSTUS HARE.

(See Vol. II., 243, 317—327.



Anne Frances Maria Louisa Hare.

FROM A PICTURE

BY G. B. CANEVARI.

The only daughter of Francis George Hare and his wife, Anne Frances, was born at Lucca, October 9, 1832. She joined the Roman Catholic Church in 1854. Her life, which was chiefly spent in Italy, was filled with adventures as strange as her reverses of fortune were terrible. After having borne many sorrows with indomitable patience, and unwearied thought for others—not for herself—she died sadly and suddenly, in London, May 25, 1868, having been, for the second time, robbed of everything she possessed by persons in whom she had reposed an affectionate confidence.

MARIA HARE.

FROM A PORTRAIT

BY G. B. CANEVARI,

EXECUTED AT ROME IN 1858.

Mary (Lea) Gidman.

FROM A PORTRAIT

BY MRS. COSPATRICK BAILLIE-HAMILTON.

(See Vol. I., 247, 283, 497; II., 2, 36, 382, 415, 479.)

AUGUSTUS J. C. HARE.

FROM A PHOTOGRAPH

BY MESSRS. HILLS AND SAUNDERS,

ETON.

(See Vol. II., 105.)

HOLMHURST.

FROM A SKETCH

BY AUGUSTUS J. C. HARE.

(See Vol. II., 395.)

HOLMHURST, about three miles from Hastings, was purchased by Mrs. Augustus Hare in 1861, and was the happy home of the remaining years of her life.

HOLMHURST.

FROM A SKETCH

BY AUGUSTUS J. C. HARE.

(See Vol. II., 407.)

The View from Holmhurst.

FROM A SKETCH

BY MRS. AUGUSTUS HARE.

(See Vol. II., 397.)

The Churchyard at Hurstmonceaux.

FROM A SKETCH

BY AUGUSTUS J. C. HARE.

(See Vol. II., 481.)

ON THE HIDDEN LIFE

ON THE HIDDEN LIFE.

THE following passages, on disconnected subjects, are selected from various unpublished letters and journals of my dearest mother. They were generally written with the view of some special application at the time—to comfort the sorrowful, to encourage the weak, or to strengthen a wavering faith.

Jan. 10, 1847.

"'Glory to God,' my heart would say,
Yet ere the words I frame,
Glory to Self declares its way,
And fills my soul with shame.

"O Lord, this earth-born soul of mine
Set from its fetters free,
Give me, dear Christ, that strength divine
Which only springs from Thee.

"While at the fountain of Thy love
I leave my earthly cares,
Grant me with eagle wings to soar
O'er life's besetting snares,

"Then, as mine eyes behold Thy light,
And present shadows flee,
Thou shalt rise radiant on my sight,
And I be lost in Thee."

PATIENCE IN PROSPERITY.

"*April* 11, 1838.—We are so accustomed to associate *patience* with suffering, privation, inactivity, or reproach, that it sounds like a contradiction to speak of patience in enjoyment, in abundance, in action, in praise; and yet this is a grace which we equally need, and is often a harder one to acquire. It is more contrary to flesh and blood to depend wholly on God, to ascribe glory to Him, to seek for His honour when He works *through* our means, than when He bids us cease from labour and see His workings without our mediation. To the natural man, and at all times to the fleshly part of us, it is a temptation when we are full of those good things granted—from the wells we digged not, from the vineyards we planted not—to forget the Lord our God, who has thus blest our land; while the spiritual man is at times tempted to fancy he must not enjoy the blessings given, from his sense of his own unworthiness of them. Now patience in enjoyment, in prosperity, I conceive to consist in the receiving and enjoying the gifts of God with moderation and thanksgiving: not being puffed up by them, but humbled, ready to welcome God's will with joyfulness and seriousness, whether it be to give or withhold, knowing that what He gives to-day He may take away to-morrow, and that He does both alike for a gracious and wise purpose—a purpose extending far beyond our present gratification or pain.

"But if it is a difficult lesson to learn patience under fulness of earthly blessing, under power of active service, still more perhaps is it a rare attainment of grace to bear the praise and honour of men, and in *patience* to receive the good reputation that is so apt to bewilder and dazzle our poor earthly senses, that if we are not lifted up by it, it

is only through that strength which makes things impossible to men possible to God.

"'In all time of our wealth, good Lord deliver us!'"

DELIVERANCE IN TROUBLE.

"'Our God whom we serve is able to deliver us, and He will deliver us out of thine hand. But *if not* . . . . *if not*,—here is the faith of things unseen, by which the true follower of the Lamb may be known. The resolution to do God's will, although the present consequences are evil; the determination to obey Him, with the attendant suffering unmitigated; not looking to the reward here, or the deliverance from the consequences as a condition, but accepting and consenting to the losing of life rather than swerve from duty to the living God, who alone is the true Life, and in whom alone we can live for ever."

CONFORMITY TO THE DIVINE WILL.

"'If it be possible, let this cup pass from me: nevertheless, not my will, but Thine be done.' In these words is the complete union of the human feeling and the divine. There was no self-delusion, no turning away from the natural sensibility to pain and suffering, no profession of unearthly freedom from sorrow. There was the full confession, '*it is* a cup of bitterness and of agony, and if it could be spared me I should be glad;' but mixed and inseparable from the shrinking of the man Jesus at the thought of what was coming upon Him, was the entire submission of will that belonged to the union of the Son with the Father: 'Whatever the event may be, I desire first and chiefly, that God's will, not mine, may be done.' The first clause is the

untaught, spontaneous impulse of every heart, when it is brought within the dominion of true sorrow; though, from the deception that cleaves to the natural man, it is occasionally, out of a stoic perverseness, denied, or turned aside from, or swallowed up in worldly thoughts; or sometimes, by those who have never experienced the force of strong feeling when wounded, it is supposed inconsistent with a complete submission of will, to feel even a *wish* contrary to what God wishes. Our Lord shows the contrary, and that man is not, as the mystics suppose, transformed into *God*, by the operation of the Spirit; he is still man, but rendered subordinate and dependent on God. Every one can say the former part of the verse, how few the latter! for we do not naturally desire God's will to be done; we are not willing that ours should only be accomplished *if* it is one with His. Christ did: because He was one with the Father, though He did also wish it were possible that *His* human will might be God's will, because He was also one with man. Believers must not despondingly suppose they are none of His, if the natural affections of the heart are still heard, and make the way of holiness often seem a way of heaviness. They must not count their *sense* of the cost a proof that they are rebellious under the discipline; but, in acknowledgment that it *is trial*, they must seek to make that trial a medicine by turning it to the healing of what remains sick. The more nearly we are transformed into the image of Christ, the more entirely we shall surrender our will to God's; and it is through continual discipline that this fruit will be wrought in us."

CONVERSION.

"In the stumbling-block which is presented to the mere human reason by the admission of a death-bed repentance

as being acceptable to God, it is generally overlooked that though to man's eyes *proofs* of the sincerity of the change are needed before we can distinguish a true turning to God from a mere dread of punishment, it is not so with God. It is a common saying that on a sick bed, where no fruits of repentance can show themselves, no change of conduct be manifested, we can have no sure ground for believing that the change of feeling expressed is a sincere one; and so far as man can judge, this may be so in many cases, though when the conversion is a true and deeply-seated one, it will even then show itself in many ways that may prove its nature to be genuine. But before Him who searches the heart there can be no deception, and no need for the new principle of love to Him to ripen into act before He can discern whether it be true or false. The new creature, in its infant form, is as clearly known to be the offspring of the Holy Spirit, as truly recognised by the Father as the son of God, as the full-grown Christian who has had opportunity for showing forth by active service his devotion of heart to his Master, and whose every part has been leavened by His word. But man will not believe that God's thoughts are not as our thoughts—that He looks within while we look without, and so would fain limit His estimation of goodness to the narrow bounds by which man can judge of it."

THE OBJECT OF BEING "RELIGIOUS."

"There is no form of self-deception more difficult to pierce through than that wrapt up in a cloak of religious duties and observances. There is a wish to be religious. Why? In order that there may be comfort ready when sorrow comes; that in the hour of death there may be the consciousness of having served God, as a hope to rest on;

that the temper may be softened, the irritation of feeling subdued, both as making others esteem the character more, and as a personal source of self-satisfaction in becoming more amiable. These or similar motives for being religious are usually those presented to children as the influential ones; and in grown persons they are the stimulants often to think more of God, to read the Bible, to pray more than formerly. Now in all this there is the delusion that God is worshipped, whereas self is the sole object of worship. It is for personal ease, personal comfort, personal exaltation, that the name of God is taken in vain. There is no desire to please, no real wish to obey God, because He is the Father whose we are, and who hath given us all things; to whom, when we have given all, we are but unprofitable servants, under a debt of gratitude that we can never pay. There is no *love* in this service, and consequently it is ever a grudging service, giving just as much time or attention as may, it is supposed, ensure personal safety, not one drop over.

"The world says, 'We cannot have such pure motives; none but enthusiasts expect it.'

"Christ says He expects it, because He has put it in our power to have such pure motives for being good. It is our guilt that we are selfish. He and He only can take out that spirit of self-seeking, and give the spirit of love and holiness in its place; and it is because He can do it, that we are accounted *guilty* if we are not renewed in the spirit of our mind, and changed from serving self to serving God."

THE TEMPTATION TO PERSONAL RETICENCE.

"*Feb.* 5.—Many persons of reserved character and habits suppress all mention of their own feelings in their

intercourse with others, and dwell exclusively upon what is outward, or upon what is matter of opinion or criticism. This is often an occasion of self-deception, leading people thereby to fancy themselves less egotistical than those of a more frank and open character, as if the holding back all personal feeling were an evidence of its unselfish nature. Whereas it often happens that the *ich-heit* is most deeply seated in those who give least utterance to its outward sign of *Ich*. The truly unselfish man—the man least engrossed by himself, least jealous of his own honour, least tenacious of his opinion—is just as ready to speak of his own feelings, if any good may be gained by it, any point illustrated by it, as he would be to speak of others. He does not shrink from the observation of others, or fear their judgment, because, if that judgment should be to his disadvantage, he has no pride or vanity to be mortified by it. He does not desire a more favourable opinion from them than he deserves, and he knows how little he can claim of approbation; and therefore he does not shut himself out, as a reserved person does, from the benefit of the counsel of others, or from the comfort of their sympathy, or from the hope of doing them good, by withholding all that is personal and individual."

EARTHLY FELLOWSHIP IN CHRIST.

"People of the world, in their intercourse with each other, dwell on the surface of things, therefore their differences of character and opinion jar against each other. The people of God are united by the one strong feeling which at once makes them friends and brothers; and while their conversation is hallowed by their having the same end and aim, superficial differences vanish,

or are not felt. That which Keble expresses is exactly true :—

'Their mutual share in Jesus' blood
An everlasting bond imparts
Of holiest brotherhood.'"

WHOM TO LIVE FOR.

"'None of us liveth to himself,' says the Apostle. To whom, then, does he live? In St. Paul's days it was said, 'We live unto the Lord;' 'they which live should not live to themselves, but unto Him which died for them.' In these days the answer is different: 'We are to live *for others*'—that is, to devote ourselves for their good. Now this is so plain a part of Christian duty, that it is not surprising it should be mistaken as the whole of it. Nor can the mistake always be found out, until by some of God's chastisements or dispensations it is proved that God Himself has a greater claim on our time and affections than even our brethren, and that our devotion to others must be subordinate to that to Him."

THE HIDDEN LIFE IN CHRIST.

"In Him we *live* and *move* and have our *being*. How much is comprehended in this hidden life in Christ! In Him we *live*—in Him alone is our true Life . . . . our Eternal Life. 'He that hath the Son hath life' . . . . a life not after the flesh, but after the Spirit, the breath of which is prayer, the meat and drink to do the will of our Father in Heaven. Not we, but Christ must think within us. Not we, but Christ, must desire, must feel, must joy and sorrow, must suffer and act. Our opinions, purposes, wishes, and objects must be the offspring of His Spirit dwelling in us and

penetrating every secret corner of our nature, so that we may truly say, 'Not I live, but Christ liveth in me.' I am dead, but risen again. My words must be the words of Christ. My business must be the business of my Father in Heaven, my pleasure to do His will. Let us follow Jesus through His walk upon earth, let us think ourselves into His human life (sich hinein denken), and we shall find the rule of our own life, the pattern by which the new and spiritual creature is to be formed to inherit the kingdom prepared for it. As the Head, so must the members be constituted. 'He that saith he abideth in Him, must walk even as He walked.'

"To him who truly hath Christ in his heart, He is present in every place, not less in society than in solitude, not less at home than in church. It would often save us much distraction, and give us peace in many disquieting circumstances, if we could perfectly realise this 'God with us.'"

PEACE, BE STILL.

(Matt. xiv.) "In the times when we see not the Lord, yet He is near, and His voice will often be heard stilling the troubled waves and comforting the faint in heart. Oh, that the littleness of our faith might grow great at the thought of His presence, and then, even if we felt ourselves sinking in the deep waters, His hand would be stretched out to save us. We should hold it fast and know that all was safe. The winds might rage and the waves toss, but they would not prevail. We should be in the vessel with Him, and He would speak the word, and all would be still. But we are so busied in listening to the winds and buffeting the waves, we neither hear Him nor see His nearness, or, if we have a faint glimpse of it, we are afraid, and think it is a spirit, and know not that it is Jesus, who was dead and is alive, and liveth to

make intercession for us. Oh, let us come to Him, and, having known Him, let us draw near and touch the hem of His garment, so shall our souls be healed of their sickness, and restored to health and peace.

'My bark is wafted to the strand
By breath divine:
And on the helm there rests a hand
Other than mine.

One who has known in storms to sail
I have on board:
Above the raving of the gale
I hear my Lord.

He holds me when the billows smite,
I shall not fall:
If sharp, 'tis short; if long, 'tis light;
He tempers all.

Safe to the land—safe to the land,
The end is this:
And then with Him go hand-in-hand
Far into bliss.'" *

THE SIGHT OF GOD.

"'Blessed are the pure in heart, for they shall see God.' This has always seemed to me the highest of all the Beatitudes, the consummation of all that heart and mind can desire—to see God! An earnest of this glory was given to the faithful, those whom Jesus took with Him into the Mount, but they were as yet too weak to bear the voice of God, and though the contemplation of Jesus in His glory was welcomed by them as a blessed sight, the sound of the voice from heaven filled them with awe and

* Henry Alford.

dread. They fell on their faces at the presence of the Most High! But they were not left in their abasement; Jesus touched them and they arose, at His voice of tenderness and love their strength came into them again. How often when utterly cast down in the consciousness of sin and misery, drawn to light by the word of God, does the thought of the compassionate and loving Saviour bring healing and restoration with it, and help us again to arise and walk!

"Oh, for the 'starke Glaubenshand,' to be laid in Christ's hand and grasp it fast, that so we might say, 'I can do all things through Christ that strengtheneth me.' Then would mountains of difficulty be rolled away and levelled to a plain, and that which by human strength and will is unconquerable be conquered. The body of sin and life of the carnal nature, were it ever so strong, would, at the voice of God, wither and die. The poor miserable leaves of human merit would shrink into nothing, that in their stead the tree of righteousness might spring up and bear fruit, the planting of the Lord, that He might be glorified. Nor would this be all; the hard rocks of pride and self-love would crumble to pieces before the Mount Zion in which the Lord delighteth to dwell."

THE LORD IN WHOM WE BELIEVE.

"*Friday, Oct.* 4, 1844.—(Isaiah liii. 1, 2.) 'Who hath believed our report? and to whom is the Arm of the Lord revealed?' It can be only to those who *receive* the Word, who open their hearts to Christ, that his salvation can be made known; but, to those who do believe, He will come and manifest Himself, and they will know that His doctrine is not His but the Father's who sent Him. It may seem an easy thing to believe in what is revealed, to assent to what

is told us of Christ; but let us come a little closer to this revelation, and we shall see what it involves, we shall see what the Christ is in whom we are to believe.

"'A tender plant,' 'a root out of a dry ground,' without 'form or comeliness,' with 'no beauty that we should desire Him.' Let us think what are the grounds for favour and approbation in the world. Noble birth, honourable station in life, outward beauty, attractive manners, great attainments. Had Jesus come forth clothed in these garments, the world would have followed and welcomed Him; He would have been crowned King of Kings. But how did He, the Son of God, the Lord of Heaven and Earth, appear in the one spot in His dominions called Earth? a poor carpenter's son, sprung out of the oppressed people of Judea, with no better birthplace than a stable, no home to lay His head, no one to support or follow Him but a few poor fishermen. But He, the King of Glory, thus humbled Himself and became of no reputation, and was set at nought, and welcomed persecution and poverty and shame, that we might be taught the way to glory. Not that beauty and honour and power should be cast away and worthless in our eyes, but that we might learn their true meaning, and seek for them where only they can be found. We see only the shadow, not the substance, in all that is so called in the world. He came to give us the reality. He, by the most efficient of all lessons, by His own example, showed how it is only by emptying ourselves of all that we can become possessors of all; by losing our life, that we shall gain it. Perhaps there is scarcely anything so hard to flesh and blood to learn as the renouncing every thought and desire for human praise and admiration: the being contented and even glad to be *passed over*, to be low in the estimation of others, without form or comeliness, to have others admired and loved and honoured, and to be oneself kept out of sight or accounted of little worth. And yet this

is the only Christian feeling—the pattern which Jesus set before us. And why? because He sought not His own glory, but that of the Father. O Lord, who for our sakes didst thus empty thyself of beauty and glory and honour, grant unto me the ornament of a meek and quiet spirit, that, forgetful of self and careless of human praise, I may desire to have the lowest place and seek only that Thou mayst be glorified. In lowliness of mind let me esteem all better than I am, let me desire that others should esteem them better than me. As Thou, O Jesus, didst live by the Father, so let me live by Thee, specially in this contempt of all human consolations, in finding my joy in the hidden life with Thee in God."

THE RELIGION OF THE BIBLE.

"There is a picturesque religion, a historical religion, an ecclesiastical religion, a moral religion, an intellectual religion, a philosophical religion, a scientific religion, a spiritual religion; and many other are the features of our relation to the Unseen World and to the Eternal God and King of all, which might be enumerated. Which of all these is the religion of the Bible?

"So far as they are real and true, it may be safely asserted that *all* are the religion of the Word of God. But separate them into their several parts, and here we shall find a marked distinction, while the historic and picturesque and intellectual elements are valuable for dealing with the affairs of this world they will avail little for those of eternity, except so far as they are combined with the spiritual and moral religion which will furnish the 'faith which worketh by love,' and that can conform us to the mind of Christ. Let us cultivate the faculties, and profit by the knowledge God gives us; but unless this is sanctified by prayer, and directed

to the furtherance of God's glory and not our own, 'it profiteth nothing,' we are but 'as sounding brass and a tinkling cymbal.'"

RIGHTLY TO DIVIDE THE WORD OF TRUTH.

"*May* 18.—There are three classes of theologians. One dwells only on the surface of things, insists only on the outward evidences, esteems the historical narrations as the most important part, and gives chief prominence to the moral and preceptive law of the Scriptures.

"The second class are the spiritualizers of the Word of God, who explain away into figure and allegory all that is literal and prophetical, and who, in the Christian dispensation, overlook entirely all existence of the *body* and *flesh*, and dwell exclusively on the renovation of the spirit and its future glory.

"The third class are those who give full force to body and spirit, and who receive both the letter and spirit of Scripture; not deeming it beneath God's notice to care for the earth He has created, nor for the body He has given to man, but ennobling and exalting both to the full completion of all things, that He may be glorified in all."

THE KINGDOM OF CHRIST.

"*July* 3, 1839.—'Lord, wilt Thou at this time *restore* again the kingdom to Israel?'

"There is a continual struggle carried on to hasten this restoration, to make the kingdom of Christ a *manifest* one. On the one hand, the upholders of Church government maintain that all the expressions in Scripture referring to the people of God, the saints, the elect, signify the outward and visible kingdom of Christians, so called be-

cause baptized in the name of Christ; they deem the universal Church out of all nations who have been taught the Gospel, to be analogous to the Jewish Church, the change consisting only in the extension of its privileges to all nations. So that in this sense it is true now that the kingdom *is restored* to Israel. It is a kingdom to be seen and recognised by men and judged of by human judgment. On the other hand, those who have cast off all outward bonds of unity, all likeness to the Hebrew forms of worship or rule, try to set up equally a *visible* kingdom of Christ, but they make it rest on individual union to Christ and spiritual fellowship one with another. They seek to restore the kingdom to an outward manifestation, separating the wheat from the tares, and forestalling that 'adoption of the body' which is as yet a subject of hope, not possession.

"Are not both apt to forget the true position of the Church during its widowed state of separation from its Lord? 'Your life is *hid* with Christ in God.' If the Christian life is as yet a hidden secret one, known only to Christ Himself, then 'the holy Catholic Church,' in its true and essential meaning, cannot consist of members in *name* only, whom all know and see to be such, born of the will of man, manifest to the whole world. It must have a deeper import, referring to the heart, in which He who seeth in secret can alone with perfect certainty discern 'those that are His;' the promises given to the Church can only rightly belong to these hidden ones in Christ. Nor will the attempt to restore the spiritual worshippers of God to an outward communion and unity prove less vain than in all ages has been the effort to make the invisible kingdom of Christ a visible one. The self-delusion that in spiritual things is so difficult to detect, the hypocrisy that mixes itself with subtlety amidst what is good, by which even Satan himself is transformed into an angel of light;

these sad tokens of a fallen nature will ever intermingle what is of the earth earthy with what is of heaven heavenly; so that we must be content to wait with patience till the year of the Redeemed is come, till the Ransomed of the Lord are permitted to appear in their true glory, and till the Church of the First Born is manifest, showing forth to all the world, 'the manifold wisdom of God.'"

ELECTION.

"*June* 26, 1839.—The Christian Church is said to be in all things analogous to the Church of Israel, the latter being the type of the former. So in outward and visible privileges it is. But is there no deeper analogy? Are we still, as in olden time, to see God and His kingdom only in that which is external? Have His promises, His expressions regarding His chosen people, now, no more living and hidden truth than those which applied to the National Church of the Jews? though even among them 'they were not all Israel which were of Israel.' I cannot believe it. The Scriptures speak indeed of election as a partaking of the privileges of the *visible* Church of Christ, but they do also as clearly point out the inward and spiritual election of those whose life is *hid* with Christ in God.

"In St. Paul's Epistles, addressed to collective congregations of Christians, the use of the word *Elect* is, I doubt not, applied, not to the specific and individual cases of believers in heart and mind; it is spoken of all who by outward profession have joined themselves to the body of Christ, and so declared themselves united to Him. The elect are the *members of Christ*, and elect, not for their own sake, but as part of Him who is 'the Elect of the Father, in whom He delighteth.' As such we are bound to consider those who have not renounced their

allegiance in word or deed. In the eyes of men who can see only what is outward, the elect can be certainly and positively known only as those who are through baptism admitted into the kingdom of God, and who call themselves Christians. But in God's sight, and with reference to His eternal kingdom, the elect are those who in truth and in deed are united by faith to Christ; those who have been *drawn by the Father*, and who by coming to Christ have received Him into their hearts, and are so become not in name, but in reality, sons of God. There is therefore an outward and visible election, whereby all out of every nation and country to whom the knowledge of Christ and his Gospel is offered, are called the Elect of God, as chosen by Him to know the truth and share the privileges of His Word and Sacraments; and there is also an invisible and secret election, whereby some out of that visible church are made living branches of the true Vine, members not in name, nor appearance, nor profession, but in heart and mind; being partakers of the divine nature renewed in the spirit of their mind, born of the *incorruptible seed* of God's word, quickened to eternal life by the Holy Ghost.

"If this seed is *incorruptible*, it cannot die; the life begun in the soul at this spiritual birth is one that cannot be destroyed; where it has really been once quickened, there it must continue for ever. Thus only can we understand such passages as these—

"'All that the Father giveth me, *shall* come to me.' 'No man can come to me except *the Father* which hath sent me *draw him*, and *I will raise him up* at the last day.' 'Every man that hath heard and hath learned of the Father, cometh unto me.' 'I give unto them eternal life, and they shall *never* perish, neither shall any man pluck them out of my hand.' 'No man is able to pluck them out of my Father's hand, I and my Father are one.'

"*How* this sure and effectual calling of God in the spirits of particular members of His visible Church consists with the appeal to every one to receive His call, the necessity for man's co-operation in God's purpose, is a mystery that Scripture does not solve; it tells us not how these things *can be*, but that these things *are*. All are called, in one sense of the word; some only obey the call in truth and deed, and those who do so feel that their doing so has been 'God working in them both to *will* and to do of his good pleasure.' They are elect in spirit, as all Christians are in name.

"Man may be ignorant who amid the number of those who call on the name of the Lord in every place are indeed His elect and chosen people, and who are those that have only 'a name that they live, while they are dead.' Often, outward appearances may so blind the judgment that those may be accounted true followers of Christ who are serving themselves; those may be supposed dead to spiritual truth who have a germ of life deeply hidden in their being; or the seed may as yet lie passive, it may hereafter be quickened to life and growth. In judging of others we may err continually; we can see only through a glass darkly, even into the hearts of those who are best known to us. We must hope all things, believe all things, endure all things.

"And what is the case with ourselves? May we not here too be deceived, fearfully deceived? May we not here mistake the signs and see that which is not while we do not see what there is? Is it sure that we know the image stamped upon us rightly, that we see clearly 'the mark upon the forehead,' that we are correct in supposing our adoption to be one not of name but in heart, that we have 'received power to become the sons of God?' It is an awful thought and one that may truly keep us during our

sojourning here in *fear*, even while we cast not away our confidence, and in full assurance of *hope* press forward, holding fast the profession of our faith without wavering.

"We are to work out our salvation with fear and trembling. We never can be so sure, so positive, that we are the Elect of God as not to dread self-deception, to feel that it *is possible* the spiritual life within us may be a spurious, not a genuine, birth of the Holy Ghost. And yet while this consciousness keeps us 'diligent to make our calling and election sure,' counting all things but loss so that we *may* win Christ and *may* attain to the resurrection of the dead, we shall find one strongest spring to Christian diligence in the knowledge that He that *began* our faith will *finish* it, that the smallest spark of spiritual desire in our hearts must have been kindled by the Spirit of God, and that if His Spirit bears witness with our spirit that we are the children of God and heirs of His kingdom, we have already received the beginning and earnest of the inheritance, we have *now everlasting* life; and 'who shall separate us from the love of Christ?' not things present, however trying, not things to come, even death itself. 'He that hath the Son, hath *life*.'"

SPIRITUAL GROWTH.

"'Except a grain of wheat *die*.'.... Yes, it must *die*, the 'bare grain' must dissolve into dust before it spring up into life and bear fruit. But can it do so if it is dug up, dragged out of the earth before its time, and exposed to light and air? No more can the seed, the 'grain' of truth in the soul, grow into life and fruitfulness, unless it continues in the obscurity and invisible state where it is first sown, until the due time arrive for it to come forth. We are so impatient for good that we cannot wait in faith for

the *sight* of it; and thus, even as children pull up the plants in their garden to see if they are growing, we are too apt to stir and disturb the small but opening seed in the heart, too delicate for observation, and so either destroy it altogether or hinder its true growth by a premature development. Were it not wise to allow it time to grow underground by the influences of daily life, giving all assistance to these, without attempting to ascertain the exact state out of sight, or rashly deciding that no life exists where it has not manifested itself to our eyes?"

THE LIMITLESS POWER OF GOD.

"It is both a common charge against those who have a spiritual belief in Christ, and also an easy excuse for those who have no spiritual feelings awakened, to attribute presumption to persons who apply to their own experience the expressions of Apostolic feeling. St. Paul, it is said, was inspired and we are not: how then can we appropriate his language without arrogating to ourselves an equal degree of holiness?

"The error here lies in making no distinction between the spiritual gifts of healing and prophecy, and tongues—peculiar as it seems to the first preaching of the Gospel, and that universally-promised pouring out of the Spirit on all true believers of which it is expressly asserted—Acts ii. 39—'Ye shall receive the gift of the Holy Ghost, for the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call?'

"It is true that, by the former and peculiar Apostolic privilege, St. Paul was a chosen vessel, fitted no less by natural character than by special Spiritual power to convert

many to Christ, both by preaching and writing. But when he speaks of his own *personal* feelings, his struggles, his hopes and fears, joys and sorrows, we have not the slightest reason for supposing that he differed from every other faithful follower of Christ, except in degree—except in the greater depth of his devotion to his Master's service, the more complete giving up of his own will and mind to the guidance of the Spirit that dwelt within him. But in vain did Jesus assert that he prayed not for his disciples alone but for *all* who should believe through their word; in vain was the gift of the Holy Spirit said to be poured out, not on the Apostles alone but on the three thousand converted by their preaching; the Spiritual power of God is limited continually, by those who are as yet unconscious of it, to the disciples themselves, or the so-called inspired writers of the New Testament, and all claim to similar feelings held to be a vainglorious boast. If, going out of the prejudice and party feeling of the present age, and the disquiet of finding contemporary Christians professing more than a person can honestly feel himself able to do, men were to look into past history and see in the lives of God's most faithful servants that it is not the self-conceited, the proud, the ambitious, who make use of St. Paul's language and profess to feel as he did, but the humble, the lowly minded, and the unworldly; and that not one really zealous and holy person can be found, who has not so taken to himself words that express more forcibly than any he could frame the honest desires of his heart toward God; it might at least lead to an inquiry if these feelings do belong to the sincere and hearty believer in Christ—can I, who feel nothing of the kind, to whom His *riches* are no *riches*, who feel no confidence in His strengthening me, who know no rejoicing when in sorrow, to whom the words *joy in the Lord* are a dead letter, who have no longing to increase in the knowledge of Christ Jesus—can

I be then even a babe in Christ, a beginner in that Spiritual knowledge which alone is life eternal?"

BAPTISMAL REGENERATION.

"*January* 17, 1840.—There is a distinction expressed by St. Paul in man's nature, which is too often lost sight of in the modern philosophical systems of theology—The three-fold division into body, *soul*, and *spirit*.

"The conscience in man, that part by which he is distinguished from the brute creation, is said to be 'the germ of that spiritual life' of which Scripture speaks as the one thing needful for an inheritance in God's kingdom. Now this conscience is doubtless appealed to by God's word, and acted on by the law to bring us to Christ, but it is not in itself the germ of the *divine* life of which the true members of Christ are partakers in some degree: its highest aim and end is the fulfilment of duty from a regard to self-justification; whereas, in a true spiritual life, however weak and imperfect may be its manifestation, the germ is ever looking for its object in the glory of God, and all fulfilment of duty proceeds from a willing heart constrained by love and gratitude to offer up its best. He that is born of the Spirit has, though it may be in a very small degree, this vital principle of godliness of which the natural conscience has nothing. The *germ* has the properties of the whole plant contained in itself, though latent. To this essential difference of opinion may be referred the contrary views of Baptismal regeneration. If we look at actual *fact*, it is impossible to deny that children, however amiable in disposition, have rarely any true spiritual life, any real *delight* in holiness, in pleasing God, any real hatred of what is displeasing to Him, and of the nature of sin. Their belief does not partake of a spiritual character, nor their

obedience spring out of love. Were they born of the Spirit according to the scriptural meaning of the term, baptized with the Holy Ghost after the same manner that the Apostles and early Christians were, some tokens surely of this divine life would come forth; for this is not like other faculties, one needing cultivation and growth to make it visible, though both these things are required to make it fruitful. But, as has been seen in some early ripened children, and even in idiots and in illiterate poor, this spiritual life when once it exists can show itself as surely in the bud as in the full flower, and its signs are equally certain. May it not be that there are now, as in days of old, two baptisms—one of repentance, which every one received into Christ's Church has the means and power given of realising, for which the preventing grace of God's Spirit is all sufficient; and another, that of faith, by which the Holy Ghost comes down with fire into the heart to consume its dross and kindle that heavenly love which alone will endure for ever? I can in no other way account for the inconsistency which seems to belong to the notion of baptized persons being therefore spiritual, compared with actual fact, and all that is spoken in the Bible, of that true conversion of the heart to God which makes man into a *new* creature, a Son of God."

According to Neander, baptism has a twofold import, as receptive and productive—a token of something received from without as preparatory to a new life, and a token of inward development *coming* forth into outward activity, a consecration by which deliverance from sin is obtained, and the power of delivering others acquired.

"Baptism sometimes *follows* the conversion of Christians, it is not the inseparable instrument of it."—See Acts x. 47, viii. 37.

In Acts viii. 16.—"Baptism has been given without the Holy Ghost, which follows afterwards. Simon, having been baptized, continues in the gall of bitterness and bond of iniquity."

STUDY OF SCRIPTURE.

"*March* 25, 1837.—The intellectual and reasoning faculty in man loves to understand progressive steps of knowledge, to trace out truth through all its forms, and to see the consequences arising out of certain beginnings. Hence, to the philosophical mind, it seems a perversion of the true order to break through the connection that exists in a passage of Scripture, by taking out of it one verse (or *sentence*, as we should call it in any other book) and building any doctrine upon that one alone. God's Word, by such a mind, is looked upon as man's word, and to be dealt with accordingly; and in the greater part of human writings there would be little of truth to be found in a few insulated words, separated from their context. But when God's Word is felt to be chiefly addressed not to the *reason* but to the *affections* of man, when it is apprehended spiritually, each integral part assumes an importance of its own and is felt to contain some seed of the universal truth whereby man's spiritual being is to be nourished and healed.

"Now, by the poor, whatever is understood of Scriptural truth is thus understood, and not, through a process of the reasoning faculty, by drawing out in a careful examination of the bearing of the whole passage what is the true meaning. They come simply to the words before them, in full conviction that they *are* true because 'the mouth of the Lord hath spoken it,' and only ask what they say.

"To have a perfect theological acquaintance with St.

Paul's Epistle to the Romans, it is absolutely necessary that the whole first eight chapters should be read and studied consecutively. But to convince the sinner of his own state before God: of his own inability to justify himself, of Christ's all perfect justification for him, he needs only to take a verse out of one part in that portion of Scripture and apply it to himself. It is true that a person who does this does it on his own responsibility that such is its real meaning, and is answerable to God for dividing the word of truth rightly, but the verse so selected will leave an impression the whole would fail in giving.

"Take, again, as an instance, a passage descriptive of the mind of Christ—say, the 2nd chapter of Philippians, which is so full and comprehensive. It presents a succession of Christian graces, a harmony of the whole character, which is in accordance with the intellectual view of the perfect stature of the Christian man, but is less effective in producing an *imitation* of that character—a practical realisation of it—than if each individual grace were to be set forth separately, and a number of detached verses bearing on that one point, brought together. A child—and the illiterate are all children, as it were to be wished the educated could on these matters humble themselves to be—a child, from many texts taken from different places of Scripture, all bearing on humility, will form a distinct idea what is to be aimed at and learnt; whereas a connected passage, comprehending many successive notions, will overwhelm, and leave no definite impression behind. This at least seems to be the opinion, as far as experience goes, of those who, while owning the necessity and use of the right exercise of intellect upon the Word of God in men called to be its theological and critical examiners, still feel the far greater, more universal and more pressing need of the wisdom unto salvation, which addresses the soul of every

living being, and seeks to restore it through faith and consequent holiness to communion with the Head from whom flows all true wisdom, and in the *spiritual* knowledge of whom is eternal life. Spiritual knowledge, conveyed through a bringing together of unconnected parts of Scripture may be likened to a point which forms the centre round which many rays converge, in opposition to a continuous line breadthening as it goes or narrowing into one point: the one is the universal, the element of eternity; the other is the intellectual and temporal view in which the scheme of divine truth is looked on as *growing* into a whole, instead of being already one.

"In the spiritual man, the perfect germ is formed of the tree of life though it may need expansion and development. The natural man is apt to think all that is wanted in him is an *addition* of parts to make up the whole. It is as if a baby were to acquire limbs and features as he grows older, to be born only half a man."

THE RECEPTION OF THE GOSPEL.

"When thou comest nigh unto a city to *fight against* it, then *proclaim peace* unto it. And it shall be, if it make thee an answer of peace and open unto thee, then it shall be that all the people that is found therein shall be tributaries unto thee and they shall serve thee. And if it make no peace with thee, but will make war against thee, then shalt thou besiege it. Deut. xx. 10, 11, 12.

"This seems to be an exact analogy of God's mode of preaching the Gospel to his enemies. Peace in the glad tidings of salvation is to be declared by His messengers to all. It rests with those who hear the message whether they receive it or no; if the salutation is graciously met and answered the peace abides in that person, if not it returns

to him who proclaimed it, void. Matt. x. 12, 13. This seems clear. But the difficulty is here left untouched, 'what makes man to differ?' Why does one receive and welcome the offer of peace, why does another reject or despise it?

"Man is ever striving to find an answer to this question in something of his own, something whereby he may find cause for self-complacency. And though in words it may readily be confessed that 'every good thought and desire is from God,' yet the true and heartfelt consciousness that the goodness that springs up in the heart comes as little from man himself as the sunshine on a wall proceeds out of the wall—that man has therefore as little claim to boast of differing from other men as the shining wall has to boast over the shadowy one—this is a feeling that the Spirit of God alone can inspire, and is never experienced fully till the heart has subjected itself to His influence.

"Still there remains the mysterious, and I believe never to be solved, riddle, how man's will co-operates with God's; or rather, how it is that all that is pure and good in man is an offspring from the one Good, is wholly and entirely of God as much as the stream is from the fountain, and yet that there is in man a something capable of resisting this will of God, and setting itself up in opposition to it, and consequently a power of yielding to be guided by what is good."

CHRISTIANITY JUDGED BY THE WORLD.

"Some of the errors that *the world* holds concerning the doctrines of Christianity seem to me these. (By *the world* I mean chiefly those who have not set God before them, who are content to judge by the standard of men, and to appear decent in their eyes; but there are others who are sincerely

[redacted]

in God's eyes, that the simple desire of doing everything to His glory is foreign to our nature, then it feels alarm for its future safety and is led to look to Jesus, and, by faith in His promises, lay hold of that free offer of salvation which He makes to all coming to Him; a contrite spirit and humility of heart takes place of the notion of the need of our own merit, so deeply implanted in the natural man; and a sense of love is wrought from the forgiveness thus received, changing the service to God from a *servant's* to a *child's* obedience. It is no longer, *What things must I do* to obtain salvation? but, what shall *I render* to God for His exceeding mercy in saving me through Christ?

"The Holy Spirit is considered often as the suggestion only of good desires, the springing up of good resolutions, that arises we know not how and without any effort on our part; it is an *influence* from God rather than the work of the Comforter, the third person of the Trinity. There is doubtless a *leading* by the Spirit of God, in His work of Providence, by which the soul is led to seek for salvation. It is a light that lighteth every man that cometh into the world, the light of conscience, an appeal to which is constantly made in Scripture, showing that man may, by following the light so afforded, if enlightened by God's word, come to God if he will. But that powerful and sanctifying grace by which the whole heart is changed and turned to God—the principle of action and of thought and purpose, all looking with singleness of eye to God's glory instead of worldly praise or self-gratification—this heavenly gift is poured out by the Holy Ghost on every penitent and believing heart that asks in humble prayer for sanctification and renewal of heart; and it is followed by a continual supply of oil to feed the lamps that would otherwise soon burn dim and be extinguished.

"Prayer is often considered merely as an exercise of

[redacted]

[redacted]

[redacted]

Christ's body in any particular country or age, so that all may be kept together in unity, all may follow one pattern; at the same time allowing, from time to time, of such changes as may to the holiest and wisest of her rulers appear expedient to suit the changes, habits, and altered modes of thought that may arise. If there be any truth in this distinction of the offices appointed to the Scriptures and the Church, may we not find a safe guide to our judgment of what is needful to constitute the *Catholic* Church of Christ by confining it to those things which are plainly revealed in that which is alone *Catholic*—the Word of God? And at the same time we may thankfully receive and humbly desire to profit by what we believe to be the best and wisest dress in which the Church may clothe herself, that body or form which most clearly expresses outwardly, the living soul that dwells within.

"Why is it that the two should be confounded, that they should not live in harmony and concord? Let them only be kept in their right and true positions. They are not different in *degree* of value, they differ wholly in kind; therefore we need not say that one is greater or less than another. But while we prize the temporary value of the one, we must bear in mind that, while that which is of time and of man passeth away, the Word of God endureth for ever. The time will come when all outward Churches, with their varying laws, customs, forms, and ceremonies, will cease and vanish away, but when the true and essential Church of Christ will reign for ever. Then will all members of His body give hearty thanks for whatsoever means has, through the gracious providence of God, been given whereby they have been brought to the knowledge and love of their Lord; then will all desire that He may be glorified by whatsoever means, in whatsoever way. He will then be All in All."

REGARDING OUR FELLOW-CHRISTIANS.

"*Sept.* 19.—The great motive to make us look with favour on those who are Christ's is to think of their value in the eyes of their heavenly Father. We often see in the world the greatest esteem given to those who are accounted most of by the highest in the land. Much more should this be so in heavenly judgments. The soul for which Christ has died must be indeed precious in His sight, and shall we dare to despise whom God would not leave to perish, but sent His Son to redeem from death? What a value would our fellow-creatures have in our eyes could we thus look on them as stamped with Christ's image, and chosen by Him!

"Not only must we be loving to those who are our brethren in Christ, but if we are wronged by them we must take such means as we can to convince them of their fault, and if these are vain must leave it in loving patience."

CHURCH DIVISIONS.

"*August* 4.—All are agreed in condemning, reproving, and deploring the prejudices and errors of unbelieving and worldly men. But in these days, quite as sad, and perhaps quite as hurtful, are the prejudices, misjudgments, and partial views of the good. For by these is the Church of Christ rent and torn; so that, instead of uniting against one common enemy, its members are fighting against each other; or if they attempt to resist the evil which all see and lament, it is in such differing modes, that confusion, and not truth, must be often the result. Hence arises the desire of an infallible guide in the *Church*, and the *rest* which is felt by those who can receive the claims of Rome to this exclusive authority. But though one hundred or one thousand men

should agree together at any given time to assert the true interpretation of Scripture, or lay down laws for the Christian Church, can we wholly and implicitly receive their decrees? Must not each individual conscience be required, with reverence indeed and meekness, but with firmness, to ask, on any disputed point, is this according to God's Word? and when it seems clearly contrary to it, to refuse assent to such apparent error? We see continually that where the Bible is not the one standard to which all doctrine is referred, error is sure to abound; and we must not be moved from this Rock because it is perverted by those minds who take one half and leave the other, or by those who explain its words to mean what they do not. Let us hold fast the sound words of God's Book, seek for grace to understand them aright, and keep them in our hearts; and then we shall surely be taught to bear with the infirmities of others, and in love and meekness to instruct those who oppose us, knowing how apt we are also to err."

TEMPTATIONS OF OUTWARD RELIGION.

"*Sept.* 28, 1851.—One is accustomed to think that the Romish temptations are chiefly to the imaginative faculty; but I am inclined to think it may be rather from a want of imagination that many are drawn into them. A want of power to conceive invisible things leads to a craving for visible forms; a literal tendency of mind shuts out the comprehension of figurative language. Thus, those who lack imagination want pictures and images, and understand in its bare literal meaning, 'This is my body.' It is to the cultivated, often the intelligent, that delusion finds its chief way. Why is this? May it not be that it addresses itself to the secondary class of intellectual minds by its con-

nection with art by its appeal to the senses, and also by furnishing a ground of faith and standing-place which requires no change of the heart and affections? It satisfies the conscience with those forms which are under the power of every one to fulfil. There is something tangible: 'This I have done, this I believe.'"

WHAT IS CHARITY?

"It is not contrary to charity to condemn the errors of the Romish Church, or of any other that departs from the Word of God.

"It is not contrary to charity to condemn the conduct of those who, having been brought up in the light of a true faith, forsake it to follow what we believe to be a corrupt one.

"If we love our neighbours as ourselves, we ought to desire that they should share the same advantages in spiritual things that we do; and there is no charity in denying that they are wrong when they are so. Love seeks to do good to others, and truth requires that error should be exposed to light, in order that good may be done.

"The same chapter in St. John which bids us 'love one another,' bids us also 'Try the spirits, whether they are of God, because many false prophets are gone out into the world.'

"The same apostle of love says, 'If there come any unto you, and bring not this doctrine, receive him not into your house.' This applied to the error in his time of unbelief in Christ's humanity, but it legalises the principle that judgment may and ought to be passed on error of doctrine. And this epistle was not to bishops or priests, but 'to the Elect Lady and her children.'"

THE PERCEPTION OF TRUTH.

"*April* 27.—We are often surprised to find the same writers quoted on opposite sides of a question, and that, while we are confident that they support our opinions, our opponents equally appeal to their authority in behalf of their own views. How can this be? It frequently proceeds from the different date at which certain parts of their writings were composed. Thus, in Luther: many of his earlier works must have been written before his mind was thoroughly disentangled from its Romish errors and bondage; while later ones breathe the spirit of freedom and truth he was a partaker of in his more matured experience. We are apt to forget the necessary progress and development of the human mind, and how rarely it stands still in its perception of truth. Truth is the same 'yesterday, to-day, and for ever.' But we vary in the perception of it, and increase or decrease in it continually. Those who have once been grounded in sound doctrine, often lose hold of it by too strong a bias of taste or affections to lesser and secondary principles, and thus may teach even error, although they may have entered in by the right way themselves; and in like manner, those who have begun in error may by degrees come out of it into the light of day. If we keep this in mind, it will help us to 'cease from man,' and trust only to God.

"The truth of a religion, or of any form of it, must not be judged of by the individual merits of its professors. Many, by God's grace, hold fast to the essential truth, while it is overlaid by 'wood, hay, stubble;' and others with pure doctrine, and uncorrupt forms, walk unworthy of their belief and profession."

THE LOVE OF ORDINANCES.

"Different tastes find gratification in various forms—some in what is fixed, others in what is free and flowing. May not this be a type of minds?—of those who delight in a formal fixed service and ordinances, and of those who find the expression of themselves more freely in voluntary and extempore prayer and preaching, with all the intermediate shades of thought and feeling between these two extremes?"

THE SIN OF SELF-TORTURE.

"The *Body* in Scripture is not said to be crucified, only the *flesh*. The Body is 'the temple of the Holy Ghost,' 'the member of Christ:' it is to be honoured, cared for, preserved for the Master's use, that it may glorify Him to whom it belongs. It is the carnal part within, the fleshly heart and affections, that are to be crucified and made subordinate to the higher purposes of the body and soul. A right understanding of this distinction would save confusion and error in many zealous minds."

THE GOD WE SERVE.

"Oh, of how many may it be said, 'We worship we know not what,' 'an unknown God,' an unloved God, a shadow not a substance, a notion not a reality. But *God*—it is a name in the mouths of all; few so ignorant as not at least to use it, though it may be to take it in vain. But what is God? What is the nature, the character of our God—of Him who is the Lord, the Holy One that 'shall be sanctified in righteousness?' (Is. v. 16.)

"Here, more than in any other search, can we see light only in His light. By the clear shining of the Holy Spirit of God alone can our hearts be purified to behold Him as

He is, to dare approach that sapphire throne on which He sits in glory unspeakable, and have our eyes strengthened and purged to gaze on the brightness around of that terrible crystal. And what must be the result of the poorest effort to lift up our eyes to look on Him who is thus glorious in holiness but to fall in the dust and say with Isaiah, 'Woe is me, for I am unclean?'

"'God is Light.'

"'God is Love.'

"'In Him was Life.'

"In these three—Light, Love, Life—we may find what God is. And, to take the last first—'In Him was Life,' when we consider the wonderful mystery of Life, from its greatest manifestation, in the creation and preservation of the human creature, down to the lowest and minutest form of it, in the tiniest insect and the smallest flower, what a revelation of God is here, and how can we forbear to trace this incomprehensible principle of Life up to Him who is the Fountain of Life, who alone can originate and perpetuate life in all things, or help feeling that in Him is Eternal Life, that to know Him is alone the way to have a life that will never end? and he that hath not the Son of God hath not life. 'I am the Life,' 'I am the Resurrection and the Life,' are the words of Him who came from the bosom of the Father to make known to us the glory of Him who sent His Son to give us eternal life, that we might be one with Him, even as the Son is one with the Father. So is it that the one great distinction of the Lord our God from all the gods of the heathen is that He is 'the *living* God,' who is and was and is to come, One in His Eternity as He is One in His Omnipotence, not far off but near, not existing in one age and passed away at another, but independent alike of time and place, One who is 'above all and through all and in all.' Life, in whom is no death, no seed of cor-

ruption, this is our God, and this 'Life was the Light of men.' For what is the nature of this Life? It is not mere being, existence, nor the power of calling others into being. He in whom is the fulness of life, and from whom all life flows, He is also Light. In Him is no darkness at all. It is Light unclouded and all-pervading—Light that never rises and never sets. It has had no beginning, and it can have no end. And what is comprehended in this one image of Light—pure and perfect Light? Is it not all wisdom and truth, and righteousness and holiness? Is it not the character and perfection of the Godhead which specially separates it from humanity?—the absolute and unchangeable beauty of holiness, in which the Eternal is for ever clothed, and in which He longs to draw all unto Himself, that they may be partakers of the Light in which He dwells, and share in that glory which the heart of man cannot conceive, but which is essentially bound up with the presence of Him who is Light? And yet, distinct as this Light must be from the darkness of our human nature, and far as it seems to set God from man, there is a blessed link through which they may be united, for He in whom is Life and Light is also perfect Love. Holy and pure as Jehovah is in His own essence, yet so deep, so great, is His love, that when man had separated himself from his Lord and his God by sin and disobedience, He manifested forth that love by sending His only begotten into the world to bring man back into fellowship with his God, and to restore him to that holiness from which he had fallen. 'Herein is Love,' not to relieve man from the condemnation of his sin only, but to re-create him in the image of God in righteousness and holiness, to cast out the darkness and bring him forth into the true light, that he may once more have fellowship and communion and glory with the Holy One of Israel, the Lord his God.

"Well may the angels, who are purified to look on the brightness of His glory, cry 'Holy, Holy, Holy is the Lord of Hosts;' and blessed are the redeemed, who shall be permitted to join in the new song, 'Worthy is the Lamb that was slain to receive power and honour, and glory and blessing.' This is the Lord our God: we will have no other gods before Him, for He alone is holy, He only is the Lord; He is the Christ, who, with the Holy Ghost, is most high in the glory of God the Father.

'This hath He done, and shall we not adore Him?
This shall He do, and can we still despair?
Come let us quickly fling ourselves before Him,
Cast at His feet the burthen of our care.

'Yea, thro' life, death, thro' sorrow and thro' sinning
He shall suffice me, for He hath sufficed:
Christ is the end, for Christ was the beginning,
Christ the beginning, for the end is Christ.'" *

REDEMPTION.

"*Sept.* 4, 1841.—In Christ's *purchase*, there are two things: it pays our debt, and so it *satisfies;* it procures a title for happiness, so it *merits*. In the one case it frees us from misery, in the other it purchases happiness. Christ suffered the penalty of the law which we had broken: this was the *curse*. He obeyed the demands of the law (Gal. iii. 13): this constituted His righteousness. These two distinct parts of Christ's work were, however, carried on together. His sufferings, though consummated in His death, were carried on through His life.

"His obedience, though wrought all through His life, was shown forth also in giving up that life.

"So in one and the same act did He, through suffering,

* W. H. Myers.

procure pardon for us: and, through obedience, purchase glory.

"These remarks are drawn from Edwards, who seems to set forth clearly the full and complete nature of Christ's atonement. Men are apt to sever what God has joined. I find myself continually prone to do so, losing hold of the one side or the other of this foundation and corner stone of faith: and in almost all philosophical writers, I find the tendency to exalt the righteousness of Christ to the neglect of His sacrificial character.

"There seems to be naturally a shrinking from that which would give us the greatest comfort—the belief, I mean, of Christ having undergone the *curse* of the Law for us. Let me seek to search out some of the truth on this point.

"Here is a sin I have committed: it is done; it cannot be undone. Can my subsequent repentance and amendment suffice to blot it out from God's remembrance?

"So it is with man. If one injures another, the sorrow shown for the injury by him that hath done it, the kindness that follows afterwards, does in most cases wipe out all unkind feeling and purchase forgiveness. And is God, then, less kind, less forgiving, than man? Has He not the power and the will to pardon sin in a far greater degree than any man can do?

"This, or something like it, I conceive to be the feeling which we naturally have in thoughts of God, and recollection of our own sin. It is not enough to give us *assurance* of pardon, but it is sufficient to still the pricks of conscience, when it would tell us we have not kept the law. It is able to blind us to the perfect holiness required by God, to the real evil of sin.

"Why, then, is not the half truth, 'God is *merciful*,' sufficient for us? Because God is not only a God of Love,

He is a righteous and a holy God, and His Law is pure and holy. 'Not one jot or one tittle can pass from that law till all be fulfilled.'

"For this one sin, then, that I have committed, there must be a corresponding punishment; not in the sense of *correction* only, but as *judgment*. And to this sentence of the law, the mind that is awakened to a fear of God does assent; for it is this consciousness deeply felt that works in the soul of a penitent sinner such misery before he can apprehend that the penalty has been paid for him. There is a conviction that past sin must be dealt with in judgment, and that neither grief for its commission nor renunciation of its power can avail to do away with it.

"Here, then, it is that the *propitiatory* character of Christ's work is so precious to our souls. His merits, His perfect obedience, though they may give us a strong foundation to build on for the time to come, cannot do away with the past. The more holy He is, the more does our unholiness stand visibly out to condemn us in the sight of God. What is to bring us into a state meet to receive His robe of righteousness, and to believe that the Holy and Righteous Father will clothe us with it, and not impute unto us our own unrighteousness?

"The sin must be met by punishment. It must be dealt with as it deserves, else there would be a seeming *allowance* of it—a passing over of its guilt, by which its true nature, and God's hatred of iniquity, would be concealed.

"'The wages of sin is *death*.'

"This, then, is the one great consequence and judgment it must receive; and herein is the meaning of the words, 'Without shedding of blood, there can be no remission.'

"For this cause it is that, 'We have redemption through His blood, even the forgiveness of sins.' 'Christ has borne the *curse* of the law for us.' He hath reconciled us to God,

not by making void the law, but by fulfilling the law, by showing that God hates sin, that sin must be met by suffering; and yet that, by the grace and love of Christ our Saviour, that suffering has been borne for us, and our iniquity laid on Him, that we, being thus brought into friendship with God and assurance of His love, may be set free from condemnation, and serve Him with a willing and a loving heart. Oh, the depth of the riches of the love of Christ! May it constrain us more and more to yield Him our whole hearts, and make us henceforth live not unto ourselves but unto Him who died for us and rose again, that through His sufferings and His obedience we might find favour and acceptance with God."

THE FRUIT OF PEACE WITH GOD.

"One might suppose that a man must first be holy, then he would be saved. The rule of Christ's kingdom is, *first* to be saved; and then sanctification will follow. Reason thinks the way is through virtue to peace; but God's way places peace with God foremost, and virtue follows as the fruit of peace; not peace as the fruit of virtue."

THE ORDER OF NATURE AND THE ORDER OF GRACE.

"In likening the order that prevails in the kingdom of nature to that which is in the kingdom of grace, it is oftentimes forgotten that the planets that revolve round the Sun of *righteousness* have turned from their true course, and are become as wandering stars. Not till the power and love of their King brings back these truant subjects to His kingdom, are they replaced within the dominion of order and peace; so as in any truth to be said to approach in likeness the perfect law that reigns in the solar system."

THE KEY-NOTE OF FAITH.

"*June* 11.—In singing without any accompanying instrument, unless the ear be very correct indeed, it almost invariably happens that the voice swerves from the true key; and, on recurring to the key-note after a while, a discord is perceived. So is it often in holding fast the simplicity of the truth, as it is in Jesus. After we have once laid hold of Jesus Christ as our true and only foundation, we must not esteem our work even in this beginning to be completed. There is great need to go again and again to our key-note, to lay the corner stone anew, or the perfect harmony will not be preserved; the building will be moved from its sure and broad foundation. So many disturbing causes are ever at work, both in our own self-seeking spirit and in the opinions of the world, and still more perhaps in the subtleties of human reasoning, that he who has himself entered through the strait gate in the beginning of his course, is often apt, as he goes on, to be led astray from the full and perfect work of Christ as his ground of hope and acceptance, and to look to the sanctification which he feels increasing need of and desire to attain, as claiming a share in the salvation, which in the beginning he was ready to ascribe to Jesus alone. We must be content, while in this state of human weakness, to lay our foundation anew, from time to time; or at least to examine if it be sound, if no stone has moved from its place.

"I am sensible of the necessity of this, when for some time I have been reading mystical writers; and still more when I have been tempted to enter into the distinctions and perplexities of theorists who look on divine truth, not as it is presented in the Bible, to make men wise unto *salvation*, but as it makes them wise in philosophy. This is indeed a noble science which the highest human intellect may strive

to attain; but, from its necessary connection with that which concerns our practical spiritual life, it is, of all others, the one that perhaps requires most watchfulness, prayer, and humility to enter into. Only as a little child can we enter the kingdom of heaven."

REDEMPTION.

"The idea of a Saviour, as contained in the perfect and all-sufficient work of the Lord our righteousness, the doctrine that His obedience and merits are altogether complete for our justification, and in no way dependent on our holiness, for their efficacy and acceptance with God—this is necessarily a stumbling-block to the unregenerate mind. If received by the *understanding* alone, it must prove an Antinomian doctrine to all who are not heartily *convinced of sin*—to all who do not feel constrained by a sense of personal sinfulness to renounce all hope, not of present but of future sanctification, as giving confidence for appearing before the Righteous Judge. Thus, to press full assurance of salvation through Christ, before the law has convinced of sin and the need of a Saviour, often leads to slothful presumption; whereas, when this precious seed falls upon ground duly ploughed and prepared, it springs up with much fruit. 'Every one that hath this hope purifieth himself, even as He is pure.'

"Truly does our seventeenth article describe the belief in election as ministering either to life or death, according to the soil in which it is sown."

THE SACRIFICE OF CHRIST.

"*May* 18.—Mr. M—— said that, as the setting up our own righteousness in the place of Christ's was the form that self-glorification took in Luther's age, so now, he thought, it

took another form in modern theology—that of resting on personal feeling. Among the Wesleyan Methodists it was often asked, 'Do you feel love?' It is not *our* love to God, but *His* to us, that we must rest on. The contrary view constantly leads to despondency. Faith is the full belief and confidence in that which is out of self in Christ. The half-and-half notions of His atonement come from looking on Him too much as a *means*, and not the *end*. A means of *getting to heaven*, a phrase quite unscriptural, and making it only an affair of bargain—commercial self-interest. Union with Christ is the end of our salvation, so taught by John, and it is begun in the true believer here who knows Him: he *has* life eternal, self-will is relinquished, and Christ becomes all.

"It is not, as some divines assert, that God looks on us with anger, and that *He* is to be changed by the sacrifice of Christ; it is that man has fallen from his allegiance, and so the relationship is changed; but God is ever the same, a God of righteousness and mercy, and *we* are to be restored and reconciled to Him by faith in Christ.

"Sacrifice is to be considered rather in the light of an acknowledgment on man's part of sin, and of his own unworthiness, than as an expiation to God's justice. Christ's sacrifice was of self-will: 'Lo, I come to do Thy will.'

"It is owing to the narrowness of man's discernment that temporal judgments appear offensive. There is no more difficulty in those in the Old Testament than occurs daily. The loss of the Rothsay Castle was a destruction of life; and if believed in as being God's appointment, the mercy of it may be equally questioned. Death is considered in this world as the greatest evil, not so by God. It is an essential part of His righteousness that sin should be the real evil, and whatever may correct that, at whatever sacrifice, is right in His eyes. We see this in political life. Wherever

tyranny and oppression exist, there must be power exerted to suppress them. David's Psalms are only the expression of the Redeemer's hatred to evil, and every one spreading evil. The word *fulfilled* expresses the completion of that which was incomplete, in the sense in which the full moon completes the crescent. Christ was thus the fulfilment of the prophecies. They were only faintly realised in the first instance. Thus, 'the people walking in darkness have seen a great light,' though true in some degree of Hezekiah's reign, which was a type of Christ's, who was *at that time* the real King over Israel, was not fully realised till He came in the flesh. It is the peculiarity of God's ways that they are always perfect, admitting of expansion, not addition. There is always the perfect germ of a truth, that is swelled out as it comes into fuller development."

REDEMPTION, UNIVERSAL OR LIMITED?

"There is a yearly charitable donation made in Drayton parish, to *all* who are parishioners. E. B., being ignorant of the nature of the donation, and of her own personal interest in it, does not come for her share, and consequently does not receive it.

"Just similar is the nature of the gift of God through Jesus Christ.

"It is given freely to *all* men, redemption through His blood, eternal life in His name.

"He who is ignorant of the nature of the gift, and unconscious of his own interest in it, does not come to Christ, and does not receive the inheritance.

"So in one sense, and that the theoretical one, the donation and the Redemption are universal.

"In the other sense, and that the practical one, they are both limited."

SUBMISSION.

"To be under the rule of a *person* is galling, because then the will is subjected to that of another; but to be under the rule of an *abstraction*, such as law government, is no humiliation at all, because it keeps the ruler out of sight. Is it not on this principle that people will use such expressions as 'the Deity,' 'the Divinity,' 'Providence,' rather than speak simply of a personal God to whom they are responsible, and who, by His will, controls and rules theirs.

"Consciousness of guilt produces submission to punishment. It is the unhumbled spirit that rebels against chastisement. When there is a full sense of unworthiness, of sin, the heart yields to the correction, and feels that it is just and loving; and then are fulfilled the words of the Psalmist, 'Thy loving correction shall make me great;' then shall 'he that loseth his life find it.'

"Thus is it that meekness and lowliness of heart is the foundation of so many other Christian graces. Love must follow in the train of obedience."

THANKFULNESS TO GOD.

"The nearest approach we make to thankfulness is usually to feel that we *ought* to be thankful, and to mourn over not feeling so. The *active* upward-springing language of praise is but seldom able to break through the bonds of weakness and earthly-mindedness, and the burden of sin with which we are too often weighed down. To rejoice in having our wills crossed, in being conformed to His likeness

through suffering, is a hard attainment; and yet, perhaps, true thankfulness oftener arises under outward privation than when loaded with what seem to our eyes the greatest benefits. Our nature seems more especially to show its root of selfish and ungodly desires in the midst of God's bounty. The moment we are laid low by His chastening hand, our true relation to Him and debt of love is brought home to our hearts in the sense of our nothingness and of His power and mercy."

FORGIVENESS OF INJURIES.

"*Sept.* 23, 1844.—'Till he should pay *all* that was due unto him.' How must every Christian heart faint at the sound of these words, at the possibility of all that is due being required. 'If thou, Lord, should'st be extreme to mark what is done amiss, who can stand?' must ever be our cry. Few are so hardened, so blinded, that they would not feel in some measure the debt due to God; but it is not so easy rightly to discern that which we owe to our brethren. That which they owe to us is indeed only too quickly perceived and magnified; the seven times are often multiplied by our imaginations, or rather by our offended wills, into seventy times; and, because of the greatness of the offence, or its repetition, we feel ourselves justified in anger or annoyance. But here it is that Christ comes to set us right, and to show us that if the offence is not only as heinous as we conceive it, but ten times greater, our forgiveness is equally due; we must loose our brother from the punishment we think he deserves, and put away his offence as though it had never been. We are not required to think he has done no wrong. This is the world's superficial way of turning aside from the truth in order to find peace. The courageous and truly Christian mode of dealing with every-

thing is to look it fairly in the face, to recognise fully what the debt is, neither lessening its guilt nor magnifying it; to acknowledge that we have been wronged, and it may be grievously, that we may have been misjudged where we most deserved praise, that ill-will and coldness have been our portion where we should have received gratitude and love; or, it may be, that when our hearts have given themselves up with the most entire devotion to any one object, we have had the current of our love turned back upon us, even by those who have drawn it forth, and have been shown it was no more needed, for better things were given to them. Be the trial and the wrong committed what it may, we have the same rule given; though it were ten times as much as you think it—and probably your thoughts are far beyond the truth, by reason of the self-love that is within you—even if it were ten times greater than your conception of it, perfect and complete forgiveness must be given. Else how shall we—not with seventy, but with seventy million trespasses on our heads—look for forgiveness from our Heavenly Brother, who so loved us as to lose His life that we might find it.

"Oh, Lord Jesus, may we, to whom so much has been forgiven, love much; and so entirely put away every wrong that we have received as to remember it no more. In remembrance of our offences against Thee, may we be so humbled as to expect nothing, to desire nothing from any one, but wonder and be thankful for the mercy and love which we have received, and which we cannot have deserved."

THE GLORY OF GOD AND HIS SAINTS.

"*Nov.* 2, 1840.—(Ezekiel xliii. 2.) 'And the earth shined with HIS glory.' Yes, with the glory of the God of

Israel. In itself it was dark and lifeless; but when the glory of the God of Israel arose out of the East, even as the Sun of Righteousness, then the earth reflected His bright shining, and became glorious through His light resting upon it. So have I seen on a bright sunshiny morning at Hurstmonceaux, the line of the sea lit up by the beams of the morning sun, and shining with an almost dazzling brightness in a glory not its own. And like unto this is that glory in which the saints of God shine in the reflected beams of Jesus their Lord. 'The glory which Thou gavest me, I have given them;' and so is it that Christ becomes 'glorified *in* them.' There is no holiness, no loveliness in man of himself—no, not in the regenerate man. His beauty is a beauty wrought in him, and shining over him, through means of the blessed Fountain of Light, whose glory is thus given back to Him from the face of those on whom He shines. Oh, why are we so slow to render the praise to Him to whom it is due, and so ready to appropriate it as our own! If 'the glory of the Lord be indeed risen upon us,' let us no longer sleep as do others, but 'arise and shine,' that all others may be enlightened through our faint and reflected brightness, and led to seek for the true Light to shine upon them too; till by degrees the whole body of Christ is illuminated like unto its Head, and, the darkness passed away, the glory of God lighten it for ever and ever!"

IDOLATRY.

"'Little children, keep yourselves from idols,' is the precept of the beloved disciple who, in the fellowship of his blessed Master, had truly learnt to know Him who is 'the true God and Eternal Life;' and in these words may we not read the Christian exposition of the second commandment

of the Law—that idols graven in wood, or stone, or metal are not alone forbidden. We, too, have our idols; each one in the depth of his own heart worshipping that which is not the true God; each one making likenesses of things in heaven, on earth, and under the earth, to bow down to and serve in the place of Him who dwelleth in the Heaven of Heavens, unseen, invisible, save to the eye of faith, but to whom alone every knee must bow and every heart must be subject: 'a just God and a Saviour, there is none beside me' (Isaiah xlv. 21). How deeply this principle of idolatry, this worship of the visible in place of the invisible, was rooted in man's nature, we see in the whole history of the Jewish nation, in the continual tendency to turn even their religious blessings into a snare, as in the case of the brazen serpent: 'They served idols; whereof the Lord had said unto them, Ye shall not do this thing' (2 Kings, xvii. 12). They forsook the Fountain of Living Waters for cisterns that would hold no water; and all the experience of the truth of God's threats, and the bitter sufferings which attended this departure from His law, seemed insufficient to preserve them from this grievous sin. Nor in later times has man been kept from a like sin. In Christian ages no less than in Jewish, have idols, visible objects of worship, been set up in the place of the invisible God; or, if under the pretence of a means and stepping-stone to approach Him, it has too often been, not a clear glass through which He was more plainly seen but a darkened mirror in which the worshipper himself was alone visible. In all the errors of the Romish Church we read most legibly the idolizing bias of human nature; but not less truly, though in more deceitful and hidden forms is it to be found, where the images are not visible to the naked eye, but are set up in the inner sanctuary of the heart. There, the deeper we go, the more may we search out and behold the abomina-

tions which provoke the Lord to jealousy. There we find likenesses of things in heaven above, set up to worship and adore, under the beautiful forms of wisdom, and philosophy, and science, and goodness. Yes, even goodness itself is idolized, instead of '*the One*' who is 'Good.' From the day when Eve listened to the tempter's voice, and forsook the word of the Living God to make herself wise as God, has 'spiritual wickedness in heavenly places' prevailed continually, in leading men to bow down to the likenesses of things in heaven, to sun and moon and stars of their own creating, instead of 'casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.' Nor is it only through philosophy and tradition of men that the heart is thus beguiled away from the true God. How often is the shadow of Christ set in His place? how, in all times and places, is the carnal mind seeking rest in subjection to ordinances, in will-worship, in trusting to the form rather than to the power of godliness! Nay, let us go further still; the very Holy of Holies, sanctification itself, becomes oftentimes an object of worship. It is sought after, bowed down to, idolized; so that He in whom alone it dwells, and from whom alone it flows, is forgotten, and the very gifts and graces which He bestows are adored in His stead. So is it now no less needful than in days of old, that we should earnestly take to heart the Divine command, 'Thou shalt not make to thyself likenesses of anything in the heaven above.' The Lord our God has made the heaven, the earth, and the sea. Each one of these declares His glory from one end of the world unto the other, so that His power and Godhead may be understood through the things which He hath made. But herein is the corruption of man, that in place of giving glory to the Creator, he has 'Changed the glory

of the uncorruptible God into an image like to corruptible man, and to birds, and four-footed beasts, and creeping things; changing the truth of God into a lie, and worshipping and serving the creature more than the Creator who is blessed for ever' (Romans i. 20—25).

"Was it only in such outward forms as the golden calf of the wilderness of Sinai, or the image of Dagon, or the golden idol on the plain of Dura, that the true God has been thus forsaken for the false God? Has it been the work of men's hands alone that has been the object of worship, drawing away the hearts of men from Him who sitteth above the heavens, 'to us invisible?' Do we not find countless idols ready made, which we convert into such by the sin of our own hearts? Our possessions, our comforts, our friends, all that is given us in the love of Him who delighteth to enrich us with His gifts that we may give our hearts to Him, these are the very things which often hide Him from our view, on which we lean, and on which we trust; we bow down to them and serve them, forgetful of the word of the Lord, 'Unto Me every knee shall bow, every tongue shall swear.' In what does our happiness consist? Is it not too often in the circumstances around us? in that which according to our peculiar habits and tastes we find most congenial to us? If we have energy of body and mind, it is the power of working in the calling we are put into that we rest upon. If we have loving hearts, it is the love and sympathy of our dearest friends that is the comfort of our lives. If we desire spiritual knowledge, it is to our ministers that we look, it is on the means of grace that we lean, it is in books that we trust for obtaining it. If any of these are removed from us, our idols are broken and we are left comfortless. Or is it by sickness that we are tried?—we fly to physicians, not to the Lord. By poverty? —we seek relief from human sources, without thought or

trust in Him who has promised bread to the hungry. By persecution or mis-judgment?—we justify ourselves. Be the trial, the cross what it may that befalls us, arising out of things on earth or under the earth, from those things which surround us or those which may be in secret and hidden from view, it is manifest that our hearts cling to such idols far more than to the living Lord, that we have been resting our hopes on that which is perishable in place of that which is eternal, that the false and not the true God has been the object of our devotion. But 'God is a Spirit,' and 'the true worshippers shall worship Him in Spirit and in truth;' their subjection will be that of the whole inner man, a yielding and surrender of heart, and soul, and mind, and strength to Him who is a jealous God, who will not be contented with a divided service, a half-hearted obedience. It must be '*thorough*,' a whole, a substance. He who has betrothed his people unto Himself, will be provoked to jealousy if they give their hearts to others. He wills that we should be entirely His, and that with singleness of eye and heart we should look unto Him as our one, our only God. 'Other lords may have had dominion over us,' but when we take Him for our Lord we must renounce every other, yes, every ruling power that has brought us into subjection aforetime, whether in heaven, or on earth, or under the earth; and every tongue must confess, every heart bow down to Jesus Christ who is Lord, to the glory of God the Father.

"'God is jealous and the Lord *revengeth*.' This is a hard saying, who can bear it? We are so familiar with anger, and with vengeance as the manifestation of sin and of evil, that it is one of the hardest trials to faith to see in it a manifestation of holiness. The features of mercy, of loving-kindness, of forgiveness, we can apprehend as those of our Lord and God; but revenge, anger, wrath, can these belong

to one who is pure and holy and free from sin? Can He, who bids us love our enemies, 'take vengeance on His adversaries?' Can He, who is not extreme to mark what is amiss, can He 'Whet his glittering sword and make his arrows drench with blood?' Surely this must be a mere figurative language, expressive of national wars, and suited only to the childhood of God's people; a part of the covenant of the law, to be done away with when the fulness of time had brought to light His character of love. But let us look into this his later revelation of Himself; and in the words of the Apostles, of glad tidings and of redeeming love, we shall find even still severer expressions of judgment and of revenge.

"'In flaming fire taking vengeance.' 'Fiery indignation which shall devour the adversaries.' And He whose name is the word of God, even He it is who shall 'tread the wine-press of the fierceness and wrath of Almighty God.' Let us not shrink from the full depth and reality of the wrath to be poured out on the ungodly. Side by side with the terrible judgments threatened is the loving kindness and mercy of the Lord set before us. In the Mosaic law they needed thus to be balanced one against the other, that in the clear view of each part of the Divine character man might learn to apprehend the whole; but in the Gospel dispensation the two are so blended together that while in Jesus himself we see how God 'is just and the justifier of them which believe,' we find the truest tokens of love in His chastisements, and the severest proof of His holiness in His forbearance. 'O the depth of the riches both of the wisdom and knowledge of God,' that He can thus hate sin and love the sinner, and that mercy and truth, righteousness and peace, are so inseparably joined together that, as this is His all-perfect nature, so does He desire man to share in it, and exercises the power and majesty of his Godhead

in seeking to restore the creature He has made to this His own image. It is fulfilled now, no less than in days of old, that His chastening hand visits the ungodly and awakens them from the sleep of death; while His abundant mercy is poured out on thousands, as fully by correction as by forgiveness, so that not only are their sins blotted out, but they are, through 'His loving gentleness made great;' the disobedient heart is brought under the yoke of Christ and finds its burden light, and the soul that gives up all its false gods, and takes the Lord for its God, has the promise fulfilled, 'Whosoever shall call upon the name of the Lord shall be saved.'"

RELIANCE ON GOD'S WISDOM.

"In nearly all the changes of the world two agencies are at work, that of God and that of man; but, in the changes of weather, God alone is the agent who causes every variation. Yet there is nothing in which we are more distrustful of good, more impatient under contradiction of our will, than in the disposal of the winds and rain, of heat and cold, of gloom or sunshine. We always fancy that we can judge in these matters what is good for the world, and that God must be wrong.

"How much needless fretting might be spared, even in this, if we were firmly convinced that what comes from God must be right, though contrary to our wishes, thwarting our plans, and causing present suffering."

THE ORDERING OF EVENTS.

"The knowledge of God's superintendence over the affairs of men comes through faith, not through reason, is seen by the light of revelation not of nature; yet, if we only

judge by analogy, does it not seem rational that, since design is clearly proved and traced up to a First Cause in the peculiar adaptation and fitness of material things and of animal life, design may be also traced in the relations and known facts of social life? Are not men linked with men, and nations with nations, and men and nations with all things above and around and beneath them, in equally appointed connection one with another, and all in subservience to the purpose and design of one great Ruler over all, in whose eyes the final good of His creatures is ever present to work out such results as may serve to promote the good of the whole; while the minutest circumstance affecting the humblest individual is not beneath His care, and is wonderfully intertwined with that of all his fellow-beings—so that the sorrows of the one cause happiness to others: that which appears evil ministers good, and nothing is in vain, throughout the endless combinations of events and actions by which mankind is affected."

THE "LIMITS" OF GOD'S LAW.

"*May* 24, 1841.—*I wish there were no lines to show where I must go*, said my little boy when, in writing his copy, the letters transgressed their due bounds and went below or above their limit. So does the wilful and disobedient spirit rebel against the law that condemns its transgression, and finds it a hard bondage; while the careful and patient doer of the law finds in its *lines* and *boundaries* a helpful guide and friend, showing indeed where it goes wrong, but also enabling it to keep right. Where is the fault? Not in going above the line or below the line, but in not *desiring* to keep within it, and in not being thankful for the restraint that keeps from going wrong. When submission to this restraint is learnt, when obedience to its law

is followed, the restraint ceases; the yoke is no longer felt, it becomes a law, not of bondage but of liberty, a pleasant and easy rule that frets no longer, but is loved and kept."

THE LAW THE "WORD" OF GOD.

"*January* 16.—We have a *house* not made with hands, a house founded on a Rock: that rock is the *law* of God, sure, immovable, imperishable, as God Himself. Nay, what is the law? Is it not the *Word* of God, the expression of His all-perfect will? His commandments are but the integral parts of the *whole* substance of the law, and these are in the margin called 'Words.' (Deut. x. 4.) 'Ye shall lay up these my words in your heart and in your soul.' (xi. 18.) They must be graven not merely on outward tablets of stone, but in the fleshy tables of the heart, and it must be with the finger of God only that they can be written there; for He has said '*I* will put my law in their inward parts, and write it in their hearts.' (Jer. xxxi. 33.)

"We have not far to seek this Word, this law; it is not hidden nor far off. 'The word is very nigh thee, in thy mouth and in thy heart, that thou mayest do it.' The testimony is within the Ark, and every Christian believer chosen to be a priest before God bears that Ark in his own person. Oh, how blessed is the promise, 'There will I meet with thee and I will commune with thee, from above the mercy seat.' (Ex. xxv. 21, 22.) He who hath the word hid in his heart (Ps. cxix. 11) is made one with the Eternal Word, and, though the outer walls of the earthly house will fall and crumble to dust, the building which is of God will stand for ever, it is the habitation of the Holy One of Israel, 'The Lord is there.'"

JOB.

"Here is a man touching the ordinances of the law blameless, rich in earthly blessings. God *permits* evil to befall him, that he may be tried in the furnace. His earthly possessions are swept away. Job acknowledges the providence of God: he submits without a murmur. Hitherto the battle has been against the outworks; but now Self, the stronghold of the natural man, is assailed. Still Job's faith keeps firm. His friends visit him, they are touched by the sight of his outward wretchedness, they lament over it, but they have not one word of consolation to offer: they suffer him to brood over his misery without seeking to lift him out of it. He at length pours forth the sorrow of his heart; it has overwhelmed him, and his own will rebels against that of God. His friends, with that clear-sightedness by which a man sees the mote in his neighbour's eye, feel that Job's murmurs against God are not consistent with his former faith and profession of godliness; perhaps, too, there may be a little of that jealousy the worldling feels towards one reputed better of than himself; but they have no fellow-feeling with a brother's weakness: no sympathy with the depth of grief that has laid him low. Eliphaz, indeed, begins by reminding him of his former trust in God, and holds out a promise of comfort from Him; but Job feels the powerlessness of such an appeal to his reason, that it cannot heal a wound so deep as his. He is fretted by the want of sympathy in his suffering, and impatient under the implied blame; yet, when urged by Bildad to justify himself before God, to ground his petition for mercy on his own merits, Job is too sincerely conscious of the immeasurable distance between himself and God to lay hold of such a source of comfort. He feels the barrier between man and his Creator, longs after a way of access, 'a daysman to go between,' but can find none.

"Zophar tries another mode of relief, in the referring all to his own sinfulness and urging him to cast that off and then he would be at peace. Job rejects the supposition of his own guilt, measures himself by his accusers, and rather seeks to attribute his misery to the state of man by nature.

"They continue the assertion of temporal chastisement being the lot of the wicked—Job is chastened, therefore Job must be wicked. Such is Bildad's argument, following up that of Zophar. (xviii.)

"Most touching is Job's answer. 'Allow it may be so. I am in fault, but look at the fact. God's hand has been heavy upon me. Can ye not have pity?' And then he urges his future hope of a Resurrection, as a proof of his faith. But even this fails to move them. Zophar persists in his assertion of the punishment that awaits the wicked: a proposition that Job denies in itself, seeing they so often prosper and that judgments fall on all equally; not only is their argument, then, unkind, it is also false.

"Eliphaz, finding general accusation fail of effect, attempts to bring particular instances of guilt home to him; assuring him of comfort if he would only confess them: if he would humble himself, he should have peace.

"From such a tribunal of harsh judges, how Job longs after that of his God. How sure he is that he would be merciful, not ready to mark what is done amiss: but how can he approach His awful Majesty; where can he find the Most High? He cannot but fear Him, though he is conscious there is a distinction, a marked one, between himself and the wicked. He feels that he *has desired* to serve and follow after Him, while the ungodly follow after all kinds of iniquity; and though what Bildad affirms be true, that no man can be justified in God's eyes, Job will not, even by the pressure of his present sorrow, be untrue to himself; and what could he gain by hypocrisy? For there is

a righteous judgment reserved for the wicked; though man cannot find wisdom, it is with the Almighty. It was not always so with him. Time was when men honoured him and praise followed him wheresoever he went, and he could comfort those who mourned; but now he is become a very scorn to the fools, he is crushed to the earth. Yet all his desire, all his wish, is to submit himself to the judgment of God. If he has been sensual, or unjust, or unkind, or churlish, or covetous, or idolatrous, or dishonest, he yields to condemnation; let evil be his portion in place of good.

"Elihu, having waited till his elders had spoken, can no longer repress his desire of speaking his opinion; disclaiming any wish of flattery, he will speak honestly and without severity; then, taking Job's own words, he objects to his accusation of God's taking vengeance on him: God poureth out his chastisements to purify, not to punish: they are the means, not the end; a means of drawing man to God; if Job hath any thing to say, let him say it. But now he turns to the accusers of Job; states Job's error in supposing God's judgments to be irrespective of personal conduct, but affirms that men cannot form an opinion of the grounds of His decrees who alone is all powerful and all present; that Job ought to have abased himself in His sight, instead of setting up his own righteousness. If to men he could be justified, what had he to plead before God? With the Almighty is perfect justice, and, after He has through His schooling brought men to righteousness, they will not miss their reward; but if the object of His chastening be not accomplished, if the sufferer is not humbled under the rod, he must not look for mercy. God's dealings are altogether inscrutable; even His purposes in the operations of His providence in the elements, are beyond man's understanding to find out; there must therefore be a simple faith and trust

in His known attributes; He will be merciful, only the wise in their own conceit will He reject.

"The Lord Jehovah makes his voice to be heard. Instead of the vain reasonings of men, he appeals to Job's own experience. Did he know how the earth was formed, or the sea appointed in its bounds, or the origin of light, or darkness, the course of the stars, the influence of the elements, the instinct of animals and birds, the human understanding? Could he confer power, or give or withhold wisdom, or order the goings of the animal creation? Was he then fitted to enter into controversy with the Almighty God?

"'Against Thee, Thee only, have I sinned.' Conviction of sin in the sight of God shuts up the mouth of Job; self-justification is done away at the voice of the Eternal Word. Yet, saith the Lord, I will appeal to thee further. If the works of my Creation in the visible world are beyond thy finding out, can'st thou measure thyself with my moral power and exercise judgment and righteousness? If so, I admit thy right to question my purposes. 'Then will I also confess unto thee that thine own right hand can save thee.' Behemoth is a sign before thee of my power, and still more Leviathan. If he is so mighty and terrible, this creature of my forming, that no man can have power over it, how can any man 'stand before *me?*' for the whole creation is mine, and thou hast nothing but what I have given thee.

"'Who hath known the mind of the Lord, or who hath been His counsellor? Or who hath first given to Him and it shall be recompensed unto him again? For of Him and through Him and to Him are all things.' (Rom. xi. 34, 35.) Job, in deep humiliation, now freely confesses his own ignorance; that his previous knowledge of God was superficial, '*a hearing of the ear;*' he now *feels* the truth of His

word, his '*eye seeth Him;*' and this heartfelt conviction of his own nothingness and God's goodness fills him with deep contrition, and abhorrence of his own sin in the sight of God. The repentance of Job is followed by full forgiveness from God. Job is once more accepted in His sight, and receives of 'the Lord's hand double' in the richness of His blessings. All is now placed on its right footing; the full acknowledgment that man deserves nothing at God's hand, and that all he receives is from His free gift of mercy and goodness. Man confesses his own sinfulness, and receives God's pardon as a matter of pure favour on His part, not of merit by man. And the consequence of self-renunciation and humility of heart is the pouring out of the abundance of God's riches.

"Not by works of righteousness which we have done, but according to His mercy, He saved us. . . . That, being justified by His grace, we should be made heirs of eternal life. (Titus iii. 5.)"

THE SERVICE OF LOVE.

"*Oct.* 25, 1841.—The one thing that the heart craves after is *love.* We may see this constantly shown in the contentment felt under any privation, when it is assuredly known that it arises out of circumstances independent of the will of another, and when it is clear that that will is one with ours. A child feels its punishment half removed when conscious that its parent grieves with its sufferings, and would gladly lessen them if it were possible. So, too, we find that, when a friend is unable to grant a request, the denial brings with it no pain if we are sure he is longing to be able to give what we ask; while the slightest suspicion that the withholding what we desire is in accordance with the wish

of another as more pleases the mistress, and makes it painful to the meanest servant rendered, be they ever so great or so many, unless the same from a willing heart, give no the pleasure while the least offering of real hearty love is welcomed as a gift of great price. Why do we not believe that it was essential condition of our nature God is a partaker—it seems that it is we are sharing His feeling? Why do we cling so tenaciously to the thought that it must be the greatest of our service that will please Him, and do not see and know that it is our heart of hearts He asks for, and that, when we have given Him that, all other things will follow, in such measure and degree as He in His grace may bestow even as the ability to give.

"The natural will within a man must be cast out by some other principle of love. It will not go out at the mere bidding of the will, but by the arguments as to the good of its ejectment. How often we see that it is for a time cast out by the fascinating charm of the love of some object of human affection. The lover will imagine and contrive and labour for his mistress, all things will stem every faculty to it, undue it might be, but all to please and profit to his master and to himself. The lover will devote himself to her he loves, counts all sacrifice light if he may but show that love to her by some service to her.

"And it is in accordance with this part of human nature that the Gospel of Christ is efficacious in bringing men back to God. It is by so presenting the Saviour Christ Jesus to the soul that it cannot help loving Him; and by the love thus awakened ousting out the predominance of self, and furnishing the motive of living all and sacrificing all for Him and His glory in place of the natural tendency of living all for our own."

KINDNESS AND LOVE.

"Kindness and Love are nearly allied to each other, and yet are quite distinct. But they are often confounded together, and supposed to be identical. Let us look at each separately. Kindness is a growth of the natural character, to be seen in many in whom the knowledge and love of God has no place. Shakespere's expression, 'the milk of human kindness,' shows that it is a quality pertaining to our humanity, and is to be found therein without looking to any higher source. Accordingly, we find it in men of the world; in many who care little for godliness, or for any spiritual things, and yet are full of kindness for their fellow-men. Whereas Love is a grace of the Spirit, wrought in the heart by the Holy Ghost, and truly found only in those who are partakers of the mind of Christ. Kindness refers chiefly to the outward act, or words by which another may be benefited; love is the deep inward principle, is less dependent on circumstances, and often exists where opportunities of manifestation are not given. There may be great kindness, without any real love for the object on whom it falls; but there can be no love without its showing itself in kindness. In one point both agree—that of sparing no trouble or pains to help or comfort others. In both there is a loveliness which attracts and wins love. Let not kindness be despised, then; but, while it is valued and adopted, let the human sympathy from which it springs be transformed and glorified by the divine element of love, in which it will rise from earth to heaven."

OUR SANCTIFICATION.

"*March* 10, 1842.—'The will of God is our sanctification.' Herein are all agreed. Romanists and Protestants alike

will feel that 'without holiness no man shall see the Lord.' Where, then, is the difference? Simply in this, that whereas Romanists make this holiness the object and purpose of life, that they may attain heaven thereby, win the favour of God, and be themselves perfected in mind and character; Protestants desire to sanctify themselves in order to accomplish the will of God; by means of subjugation of flesh to the Spirit, the better to work out His purposes for the good of their fellow-creatures; and, through the surrender and sacrifice of self, to show their thankfulness and love for the salvation and promise of eternal inheritance which Christ has purchased for us. In the one case, self is the object of pursuit and the efforts and self-denials made; in the other, the will of God and His glory is the aim and purpose of all that is done.

"Our sanctification is not to be joined to Christ's as part and parcel of His. In His perfect obedience we are sanctified and perfected in the sight of the Father. From that acceptance will our union with Him follow, and we shall perform the good works ordained for us to walk in by His Spirit dwelling in us."

"Toplady says, 'Real Christians value sanctification and good works as the writings of their heavenly estate; which—though they have had no hand in procuring the estate, for that is already done by precious merits of the sole Mediator between God and man—prove that the estate is ours through the free grace of God and the alone righteousness of Christ.'

"If we would follow His example in obedience, what was it? Not to justify Himself in God's sight, not that He might be holy, righteous, perfect. 'I sanctify myself for *their* sakes.' His obedience, like His sufferings, were entirely for the sake of others. So must ours be, if they are in any degree to be likened to His. We must suffer, we

must take up our cross daily, we must obey the will of God; but, in order that it may be like unto Christ's sacrifice and obedience, it must be for the good of others, for the glory of God. Insomuch as we are enabled to do this, we do in some poor measure take His cross upon us. But, to deny ourselves, that we may be saved; to follow His obedience, that we may be holy; this is to be healed by our own stripes, not by His; to be righteous for our own sakes, not as He was righteous—that many might be made righteous through Him.

"In simplicity of the truth as it is in Jesus, let us, then, not miscall 'the cross of Christ' and 'Christ crucified' 'the cross of self' and 'self-crucified;' but, in thankful remembrance of His cross and His obedience, yield ourselves to Him, as losing our life to find it in His."

THE PRAYER OF FAITH.

"*Feb.* 28, 1847 (*Second Sunday in Lent*).—The gospel for to-day is the beautiful story of the Canaanitish woman in St. Matthew xv. 21. Jesus is in the neighbourhood of Tyre and Sidon, where this woman lived. Hearing, probably, of His fame and the miracles He wrought, she comes to lay before Him her own troubles; she recognises in Him 'the Son of David,' and, as such, the appointed King of Israel; she stumbles not at His mean descent and station, but gives glory to Him as Lord, and, with a sure belief in His power and love, tells Him of her distress—that her daughter is in sore need of His mercy. And how is she received? He gives her no reply; His disciples seek to drive her away, and then He explains to her that His mission is to the Jewish people. Still she leaves Him not; by importunity she seeks to move Him to hear her. She

renews her request and her adoration: 'Lord, help me.' She would take no denial. Then, once more He repeats that she belongs not to the chosen people to whom He is sent. They were children of God: she belongs to those who were esteemed no better than unclean beasts. How, then, can she expect to share in the mercy vouchsafed to them? what right or title has she to the good things poured out on them? Here would the faithless have been daunted, the proud would have been offended; but this meek and humble believer is not repelled. She confesses the truth of the words spoken, and takes occasion from them to set forth her claim anew: 'I am indeed a dog, unworthy of the bread that is bestowed on Thy children; yet, even as dogs partake of the food their masters leave, so would I hope to come in for some little tokens of Thy favour, not expecting it as Thy child, but as ready to be accounted 'one of Thy hired servants.'

"The prayer of faith was received; she did not knock in vain, but Jesus opened the fulness of His treasury, and out of it poured the healing balm, to restore her sick child to life and health.

"In the like spirit, Lord, grant unto me that I may come and lay at Thy feet all my wants; claiming no right to be heard, acknowledging the justice of all delays in granting my requests, yet still persevering in prayer, asking for the precious crumbs of the bread of life, both for myself and those dear to me, assured that, though Thou may'st tarry and wait awhile, Thou wilt hear, and give abundantly above what I ask. Sooner will the father give his son a stone than Thou wilt refuse those who seek heavenly food, and send them away empty. Let me only seek it in patient faith, in deep humility, and cry unto Thee, 'Lord, have mercy on me, for I am weak; heal me, for my bones are vexed, my soul is also sore vexed:' and truly my diseases

shall be healed, my sins forgiven, and the crumbs shall become the hidden manna, full of life and joy."

SICKNESS AND HEALTH.

"It is a mistake to say that sickness is a greater call to follow in Christ's steps than health. For Christ 'bore our sicknesses,' not by his own sickness, but by healing others, and sympathising in their sufferings."

LOVE AND TIME.

"*March*, 1860.—Regret ceases, Love endures. Time is truly a great healer; although in the first moments of a crushing sorrow it is an unwelcome truth, and seems to offer an insult to the feelings with which the mind is filled.

"We are slow to admit that God's ways are the best, and that, in the constitution of things as established by Him, there is a restorative power, by which even the worst ills and the greatest misery of this 'troublesome world' lose their intensity after a time, and—apart from the consolations of Christian hope—cease to prey upon the heart, as in their first infliction. There are, it is true, individual cases, peculiar either in their own nature or from the character and temperament of the sufferers, which present an exception to the rule, and where Time seems to fail in its appointed office, and bring no consolation. But these, God be praised, are seldom to be met with; and, when to the natural order of His Providence is added the supply of His grace and love to give substance to the enduring realities of heavenly hope, we have a cheering and powerful reaction to the depressing thoughts of human misery and suffering. But does the memory of the departed, and their hold upon our

affections, become less vivid, less strong than when we mourned them as if life had lost all its charm? Oh no, the love has only sunk, with time, far deeper into the heart. It has struck its roots into our inmost being, and, while we give fervent thanks for that which has been, we never cease to look forward to that which shall be."

THE VALUE OF THE OLD TESTAMENT.

"*May* 30, 1842.—In the Eternal Mind there is no progression—no time. Eternity is indivisible, and has no succession. An Everlasting *Now*.' So also must be the Divine Word, the utterance of the Eternal. Yet is there a principle of life within the Word—a fructifying power whereby out of the small germ may grow many fruits. Although the Bible is therefore progressive, so far as it speaks of human concerns, and the laws which apply specially to this world, yet in its divine nature it is unvarying, and 'the same yesterday, to-day, and for ever.'

"To discern the limits of these two elements in the Scriptures, requires a wisdom and discernment from above. And especially is it needed in dealing with the Old Testament. Many learned men treat it as full of morality only suited to the childhood of man, and to be cast off under Christian light; but when we look closer into it, we may see the germ of the Christian life. When evil was permitted, or even enjoined, it was for no personal or selfish object: the war against the enemies of Israel was against the enemies of God; the fight was for the truth. Can there be stronger denunciations than those in the Prophets against sin and wickedness, hatred and jealousy? It is true that the Patriarchs sinned in deceit, but this is not commended in them; it was the weakness of their faith which led to it,

and the low state of their knowledge. What is commended, what was perfect, was when faith led to obedience, as in Abraham, in Moses, in Joshua. The *perfect* does not mean the perfectly holy character, but that which was upright in heart—true to God. The truths in the Old Testament are developed in the New, expanded, and the principle drawn out, but it is from the same God who at the beginning said, 'Let there be light.' Still, as ever, the light shines in darkness, and men will not receive it; or they judge of it according to their own limited knowledge of the Divine and Eternal Mind of God."

THE FORE-KNOWLEDGE OF GOD.

"We are saved by favour, not by desert, in order that *love* may work in us that real, hearty, ungrudging activity in well-doing, that no other principle can. But then this favour must be laid hold of by faith, or it will do us no more good than medicine can in healing the sick man who lets it remain on the table before him without drinking it.

"How, then, can this faith become ours? The apostle tells us that this, too, is the gift of God, and truly no one can raise it in his own heart. But if it is heartily *desired* it will be heartily asked for, and those that ask shall have.

"Whence comes this desire? He that hath it can alone answer; and he will not be slow to give the glory to God, and to ascribe to His Spirit that power by which he is led to choose the light instead of darkness.

"The lowest belief in Scripture must admit that there are events recorded there as foreseen and *appointed* by God, and yet brought about by the free agency of man. The betrayal of our Lord is one of these instances, in which we have His own words that Judas was *guilty*. 'Woe to that man by whom the Son of Man is betrayed,' although the

betrayal was decreed by God Himself. How is this to be reconciled? How could Judas be responsible for that he was predestined to do? The same connection of cause and effect touching the crucifixion is expressed by St. Peter, Acts ii. 23.

"Now the difficulty in these cases is the very same; neither more nor less than in all the lesser events of life, whether in the outward dispensations of God's Providence or the inward experience of His grace—the difficulty of how the operation of God can consist with man's free will. We must receive the two things as not contrary the one to the other, but as simple facts; the one assured to us by the revelation God has made, the other inwrought by our own consciousness. How the two co-exist is a Gordian knot, not to be untied until we see, not through a glass darkly but face to face: until we know the true nature of God even as we are known by Him.

"What notion can we form of His *fore*-knowledge, to whom all things past, present, and future, are at once visible? Who was, is, and is to come. The same yesterday, to-day, and for ever. First and last. Beginning and ending. How can we limit His influence, to whom the whole host of Heaven are as ministering spirits: to whom the smallest sparrow is of value, no less than the greatest empire. God is not man: man must not aspire in his own self-conceited reason to be God."

GOD'S WORKS AND MAN'S.

"As the difference in perfection between a living tree and the most beautiful cathedral that ever was built, such is the contrast between God's works and man's works, even at their best. The one are inexhaustible in life and growth

and variety; the other, beautiful as they may be, are still motionless, hard, and contracted."

THE LESSON OF CHANGES.

"*Oct.* 3, 1844.—'The removing of those things that are shaken . . . that those things which cannot be shaken may remain.' Here we seem to read the explanation of the shaking of earthly things in order that heavenly things may be more firmly established in our souls. We are oftentimes allowed to go on from year to year in one unbroken course, without let or hindrance: we form plans of action, and fix our hearts upon particular objects of interest and affection, and all seems well. We find God present with us, and desire to do His will, and think that it must ever continue to lie in the same direction in which we now pursue it. Then comes a great shaking of earth and heaven. All without us, and all within us, is at once in commotion. The course of God's Providence leads to a new order and disposition of things concerning us. Our plans for doing God's will are frustrated, our position in all things is changed, and even the relation in which we have stood to others seems to be altered.

"Now, to the natural man, this is a severe trial. At first all seems to be in confusion. We cannot discern clearly the path in which we are to go; and so many past associations and habits cling to us, that it is most difficult to disentangle ourselves from these, so as to judge rightly concerning the new face of things which presents itself. Our minds are so constituted that, independent of the bias of personal inclinations, and the strong determination of will, which, set in one direction, does not like to be turned into another, we feel disturbed by a change in the order of things, and it comes to us almost as a violation of law and

order when all that we considered fixed is removed before us. But in all these difficulties, and in the many temptations which in changeful times beset us on every side, we may recollect that our world is only as a little island in the ocean of eternity. The island is as nothing in the ocean, and we shall find no surer or truer help than to endeavour to rise up above the change to Him who is unchangeable, and in His light we shall see light. There we shall find that which our minds yearn for—perfect law and perfect order—and we shall see all these lower changes working out this His purpose, and feel that they are but the instruments in His hand of establishing 'those things which cannot be shaken.' They are the blessed means by which He shakes us out of the false persuasion to which, in our earthliness, we are ever clinging—that we are to find anything permanent or fixed in all around us. If we can firmly lay hold of this truth, that 'here we have no abiding city,' and set our feet steadfastly on the Rock of that 'Kingdom which cannot be moved,' we shall find that in the midst of all that is disquieting within, and changeful without us, we shall be kept in peace, dwelling in Him who is ever the same—the God of order, not of change, in whom is no variableness. Let our souls find their sure anchor on this Rock of Salvation, and the waves of this troublesome world may buffet us, but they shall not prevail; we shall ride triumphantly over every billow, till we come to 'the desired Haven,' where we shall be glad for ever in the presence of Him in whom is fulness of joy."

PRECEPT AND PRACTICE.

"If a worldly man does one good deed, what surprise and admiration it excites! If a religious man makes one false step, how ready are all to exclaim against him, and to

condemn him! Can there be a stronger testimony to the honour of Christ's religion than that so much should be expected from His followers? How, then, does it behove them to strive after consistency, and to adorn the doctrine of God their Saviour. It is, however, quite certain that imperfection and inconsistency must in some measure cleave to us while in the body; so let no one feel it a stumbling-block against the religion itself, that its professors fail in keeping it pure and undefiled. One alone is without spot or blemish. Let us look upon Him!"

SELF-REVELATION.

"How wise, how good, should we be if we could see our own follies, prejudices, and weaknesses, with the same clearness and with the same annoyance that we do those of others! But then they would soon cease to annoy us, for the moment of sight in such cases would be the moment of dispersion. All would vanish at the magical touch of that honest truthfulness which could discern them. Folly would be transformed into wisdom, prejudice into candour, and weakness would rapidly be metamorphosed into strength."

LEAVING THE FUTURE TO GOD.

"When we see clearly what is the right thing to do, the devil must not tempt us to swerve from that straight line because of evil consequences which seem likely, to our limited sight most probable—to ensue. We must not be so cowardly as to do evil that good may come, as if God was not able to defend the right. But, in simple confidence, we must do the right, and, with a restful peace in God's Provi-

dence, leave the future with Him who can make a way of escape from a difficulty or temptation, however great."

"When, with the will to do what is right, we have missed the chance by not seeing it, we must not be troubled. We must give ourselves to God, and do the best we can according to our present light. But, when the opportunities of self-sacrifice are past without our seeing them, it is better to look forwards than backwards."

"The future is as a blank map, on which the finger of God must trace the lines and mark out the lights and shades."

SPIRITUAL ADOPTION.

"*Feb.* 20, 1845.—'Adam, *the son of God.*' (Luke iii.) So did the first man come into the world in the image of God—His offspring, His child. So did the second Man, the Lord from Heaven, come in the brightness of His Father's glory, veiled under the outer form of a poor and despised Man, 'in whom was no form nor comeliness.' So, too, do we who through faith are partakers of the nature of the second Adam, become also sons of God in the twofold sense, as originally made in and through Him; and in the higher and enduring sense, as spiritually born into His Eternal Kingdom—'heirs of God, and joint heirs with Christ,' 'heirs of salvation.' Oh, that this adoption into the family of the redeemed, the fellowship of the saints, and the assurance that the Father looks on us in the Son of His love, as His sons, His heirs, might stir up our slothful hearts to a more true and living service of thankful praise

and adoration for all his benefits; that we might, as ministers to do His good pleasure, offer Him the thank-offering of all we have and are, and rise up out of this our earthly inheritance to taste evermore of the riches of that heavenly portion which is the oil of gladness, the cup of blessing, to those who live in Christ."

THE LAW OF ADAPTATION.

"In all things, from the least to the greatest, we see manifested the law of adaptation. The pencil which seems hard on one paper is soft upon another, and the pen is dependent upon the texture of the paper it writes on, whether it be good or bad. In like manner do human instruments act upon one another: there may be many qualities of true worth and excellence; and yet they may utterly fail in effecting good in others, from the want of adaptation to the peculiar temperament they meet with. Nor is it different even in God Himself. He who is all perfect, all holy, cannot, in His own absolute and changeless wisdom and love, effect good in man unless the heart is prepared to receive Him, and fitted to meet the influences poured out on it. Therefore is there such need that we should cry out for grace, to prepare the ground and make it ready for the seed sown. Therefore is it that those only who can *receive* Christ have power to become the sons of God."

PREACHING.

"*Feeling* is excited much more easily through hearing than reading. The tone of voice, and emphasis laid on words by the speaker, sends the truth home to the heart

with much greater force than the same words merely addressed to the eye. Therefore is it that the *preaching* of the Word is usually a more powerful agent in conversion than the same Word read. But till the spiritual life is awakened in some degree, while all instruction in righteousness is understood only as knowledge received by the *head*, there is no comprehension *how* this can be; there is no seeking after, no desire to learn from, *preaching*, because it is only looked upon as a less effective mode of obtaining knowledge than reading, adapted chiefly to the wants of those who have no other means in their power; or, if worth anything in itself, only made so by the display of some oratorical talent of the preacher himself."

"It is a singular contradiction that those ministers who, in doctrine, maintain that a *good life* is the surest ground and hope of acceptance with God, seldom, in private and personal intercourse, strive to enforce God's truth, and the need of conversion to Him, upon the healthy members of their flock; and confine their verbal pastoral labours, almost exclusively, to those who are sick and dying; while the advocates of free grace—who ascribe all the glory to God, and think that His Spirit can in any moment touch the heart, and, through faith in Christ, enable it to attain complete reconciliation with Him—are the ministers who devote their time and zeal quite as earnestly in trying to win souls to God among those who are engaged in the common business of life, and have yet apparently full time remaining for repentance, as in comforting and warning those who are about soon to appear before the Living God."

THE SYMPATHY OF JESUS.

"*Nov.* 10, 1847.—(St. John, ii.) The manifestation of Christ's glory was first made at a marriage feast. There was no distress to be relieved, no necessity to be supplied. It was the pure outpouring of kindly sympathy in the feelings of those around Him, and a declaration of His power over the elements before Him. At His word the water was made wine. We are not told of any effect on the bystanders, except on His disciples; they saw, and believed. It was for their edification, so that, recognising Jesus of Nazareth as Lord and King, they might cleave to Him, that this sign was wrought. Let it not fail to strengthen our belief that Jesus is present in the simple and daily events of life, and will hallow with His influence every minor thing committed to His keeping. The earthly will be changed into the heavenly, and our joys, no less than our sorrows, will be sanctified by His love. The true Bridegroom, who has invited us to the great marriage supper, will then fulfil this His outward sign with a deep reality, by giving us, for the beggarly elements of human love and wedded happiness, the enduring and quickening enjoyment of spiritual felicity in the union of the Lord Jesus with His chosen Bride. Then will the water indeed be changed into wine, and we shall find that the best has been reserved to the last; 'the good wine has been kept' until then."

BIOGRAPHY.

"*Feb.* 17, 1848.—There are few things more deeply interesting in literature than the lives of eminent men. To trace out the growth of a mind through all its variations of age, place, time, and circumstance, to discern the influences of the outward changes on the inward life, these

are the most instructive and edifying lessons we can draw out of human nature; and, how endless and unfathomable they are, we as yet imperfectly know. But if this be so, and the poor scanty knowledge we can obtain of the true life of others, or the deceitful view and partial judgment of our own, is so intensely interesting, what can we conceive of the knowledge of Him who seeth in secret, and readeth without veil the hidden life of every individual soul? If we stretch our thoughts to the boundless wisdom and perfect insight with which God discerns the minutest, as well as the greatest, outward and inward portions of a man's life—conscious of the moving causes of every action, seeing the process of every change, and balancing in the nicest scales the influence of every petty, no less than every great, circumstance of his life—what must be the depth of interest, the infinite beauty, delicacy, and wonder in the biography of each of the numberless created souls written by the finger of the Living God!"

IMPRESSIONS.

"In fixing the eye with the intensity of a microscope on one object, there is no due perception of the relative proportions of things."

"The longing for sympathy from others often leads to an exacting selfishness."

"The kindness that is received as a *right* only ministers to pride; that which is sought after as a gift will awaken gratitude."

"A WIDOW INDEED."

"*Feb.* 2, 1847.—The character of holy widowhood was set forth in all its perfection in Anna;* and it will be well to meditate on what is related of her, that the full privilege and blessedness of this state may be drawn forth. Four things are told us concerning her. The first is, that 'she departed not from the temple.' This was her home. The ties and calling which bind others to their earthly dwelling-places were to her broken; she was alone and desolate, and where could she find a rest so peaceful and congenial to her wants as in the house of the Lord? She had, it may be through the severing of her human relationship, been brought more closely into union with her unseen Lord and Master. When the husband of her dearest love was removed from sight, the affections which had rested on him rose up into heavenly places, and fixed henceforth more steadfastly on Him who was henceforth to be her Husband and her Lord. Truly might she say with David, 'One thing have I desired of the Lord, that will I seek after—that I may dwell in the house of the Lord, to behold the beauty of the Lord, and to inquire in His temple.' (Psalm xxvii.) And may we not feel sure that she realised the 'blessedness of those who dwell in His house?' (Psalm lxxxiv.) She doubtless 'was satisfied with the goodness of His house, even of His holy temple' (Psalm lxv.), though for awhile she was only waiting to see the salvation that was to be revealed. The second thing we are told of her is, in what manner she spent the time of this waiting: 'with fastings, and prayers night and day.' So does St. Paul say to Timothy, 'She that is a widow indeed and desolate, trusteth in God, and continueth in supplications and prayers night and day.' (1 Tim. v. 5.) It was her meat and drink to do the will of God, and com-

* Luke ii. 37, 38.

mune with Him; and in this holy intercourse she continued until the age of eighty-four, finding her daily comfort and joy in thus pouring out her heart to God and devoting her whole service to His glory. As we are told she was a prophetess, it would appear that she was an appointed teacher of others, and communicated to them some of those treasures of wisdom and knowledge that she learnt in the Sanctuary; so that we need not conceive of her as wrapped up only in contemplation of God, but as also ministering to Him in His people. At length the blessed dawn appeared, the dayspring from on high was manifested to her longing eyes; and she who had for so many long years been loving Him whom she had not seen, through the power of faith—she now had the gracious promises fulfilled before her eyes. To her it was given to 'behold the King, the Lord of Hosts.'

"Had her visits been few and far between to the temple, she might have missed the blessed sight she was now permitted to see. But she, who dwelt continually in the presence of the Most High in His holy place, was not absent when He manifested the brightness of His image in the face of Jesus, the holy Babe of Nazareth. She came in at the moment of His presentation, when He was in the arms of Simeon, and united her praises to his for the fulfilment of those promises for which they had so long waited in patient hope. The Consolation of Israel, the long-expected Messiah, was now indeed 'come to His temple,' even 'the Messenger of the Covenant' (Mal. iii. 1.); but how could they have discerned His heavenly mission in the lowly Babe, whose mother was too poor to bring any offering but turtle-doves? how could they so assuredly know that this was indeed the Christ? The Holy Ghost must have revealed it to their hearts and minds, and He opened their mouths to declare the praises of the Lord. This, then,

is the third particular regarding Anna that we should observe, that, when she beheld the Holy One, she immediately gave thanks unto the Lord for the wondrous mercy she was a partaker of, in thus beholding her Saviour and her God. Nor was she satisfied with her own blessedness. The joy that was shed abroad in her own heart, constrained her to make known to others what she had seen; and, finding those who had been, like herself, seeking the Lord, desirous of knowing Him, whom 'not having seen, they loved,' she imparted to them the glad tidings—'We have found Him of whom Moses and the prophets did write.' What must have been the overflowing of her heart, as she was thus enabled to declare the faithfulness of her Lord, and share the salvation revealed to her fellow-worshippers, and to those whom she had probably instructed in the prophecies, and taught 'to look for redemption in Israel!' Blessed Anna! her cup was full; she needed no more earthly joy, but was ready to enter into the rest prepared for her. We can feel in some measure what was the blessedness thus vouchsafed to her; but shall we deem less of that granted to the widows of this generation? She saw only the dawn of the sun of righteousness, but to us it has been given to see the light grow unto the perfect day. Jesus, the Holy Babe, has ripened before our eyes into the perfect man; and, through His earthly life and holy death, has won for us the victory over sin and hell; He has risen in a glorified body, and has ascended up far above all heavens, there to dwell on the right hand of the Father, and to make intercession for us poor sinful creatures; and shall not we join in giving thanks and adoration for being allowed thus to behold the King in His beauty, and for the hope of His coming again in His glory?

"The appointed path of the ordinary Christian is to be in the world, though he must strive to live above it; but to

those who are, through God's providential dealings, withdrawn from much intercourse with the outer world, there is vouchsafed the special privilege of dwelling continually in the house of the Lord, of meditating on his law day and night, of communing with Him in His Word and through His Spirit, and pouring out on all around some measure of that grace and love vouchsafed to themselves. Oh, that, like Anna, we, who are called to holy widowhood, might thus find our delight in the Lord more and more, and every sorrow be healed, every care be stilled, in the continual presence and love of Him who is more than husband, father, brother, friend—the same yesterday, to-day, and for ever, Jesus Christ our Lord and our God."

THE FITNESS OF GOD'S GIFTS.

"*April* 24, 1857.—The value of a present depends on its adaptation to the wants of the receiver; and the giver often fails to comprehend them, and so gives what is valueless. But with the gifts of God there are no mistakes. His foreknowledge ensures the right appropriation of His good and perfect gifts, or the right direction of the wholesome discipline which is needed. Anxious and perplexed souls may find a stay in this thought."

PETTY WORRIES.

"How often man's perversity converts even the choicest blessings of life into instruments of pain, rather than of pleasure. The kindly affections which might sweeten the daily life of all, even when they exist in all their warmth, are continually turned into bitterness from the way in which they show themselves. Thus, over-anxiety about the health

of others, instead of comforting and giving pleasure, is frequently an especial source of daily contention and dispute."

MISUSE OF EXPRESSIONS.

"*Sept.* 22, 1847.—Words are striking symbols of thought; and we may trace, in the change in using them, much of the character of the times we live in. For instance, nowadays few children are said to be angry, passionate, or ill-tempered: they are excited, or irritable, or nervous. Grown persons are never *offended*, or *affronted*, or *touchy*, now, by what is said to them that is unpleasant; but they are *sensitive* and pained. The evil of this consists in the shelter it affords for the sin. We come to deceive ourselves into the belief that there is something interesting and excusable, if not positively to be admired, in being sensitive; it implies delicacy and refinement of feeling, too tender for the touch of this rude world. The fault is not in ourselves, but in those who would roughly handle such superior minds.

"In the popular phrase, too, of excitement, when used in the sense of anger with others, there is a hint of bodily nervousness implied as an excuse for any unseemly words or acts: a sort of throwing off the blame, either on physical causes, for which we are irresponsible, or on the circumstances around us, which hinder our receiving the contradiction to our will aright. Whereas, if the old expressions of *being ill-humoured*, put *out of temper*, *in a rage*—passionate, angry, offended—were used, it would at once be seen that, be the cause what it may, the fault and blame lies at our own door. In the management of children, this misuse of words is particularly hurtful, as the attempt of the mother thus to shield them from blame must lead to a dimness of perception, both on her part and on theirs, of the need of correcting such

[redacted]

the young: oftentimes one quality or power is brought into activity, while others lie dormant. Circumstances of training, of family life, or of natural temperament, may affect them in various ways, and at different periods; imagination may be over-luxuriant, and want pruning; the reasoning powers may be weak and inefficient. It must be the work of the teacher, like that of the gardener, to supply the outward help and correction which is wanted; but not to cut down the plant that is as yet only imperfect and faulty."

"As stormy waves foam and swell against an opposing wall, so the rebellious will of child struggles against the yoke of authority; and, while fancying that all its misery springs from that which resists its desires, cannot see that it really results from its own impetuous motion. The yoke is only easy and light to those who yield to its decrees, just as the wall is no hindrance to a calm and peaceful sea."

"We are so desirous that our children should see things rightly, that we are apt to choose a wrong time for trying to bring them to this state. In an irritable condition, all things appear distorted and lose their real proportion. The attempt to restore them to order is often vain and useless, and only results in fixing the attention more fully on the subject of irritation, thus increasing the evil. Obedience to authority, and submission to what is unpleasant, should be enforced; but not by argument and discussion. If possible, it is desirable to turn the mind to some other subject wholly disconnected with the point at issue; and so it will have leisure to recover its equilibrium, and the relief afforded will, in itself, prove a stimulus to more kindly feelings."

"*June* 29.—It is a great mistake to withhold from children all works of imagination. It is, in fact, to deny and condemn the wisdom of God who has bestowed on them this faculty, and to refuse co-operation with Him in turning His gifts to their true account. It seems strange that any persons acquainted with the Bible can suppose that children are to be taught *facts* alone, seeing that so much instruction was given by God in the form of allegory, and by means of stories, not *literally* true though spiritually so. Should we not show our wisdom more fully by consenting to learn of God, and read the lesson of education in His school? Imaginative language and notions are clearly used by Him; but there is this marked difference between His use of this power and that of man, that, wherever He uses it, truth and not falsehood is ever lying beneath the surface; whereas, it is frequently used by man to embody what is not true, and to convey a meaning which, if understood at all, has a hurtful tendency. It behoves us, therefore, carefully to examine the fictions we give to our children, that while they learn the truth of God in their lessons, they may not in their play hours suck in the wisdom of the serpent; lest the principle of seeking first the kingdom of God be confined to the head, while they give a ready assent in their hearts to the search after the vanities of this world."

"Abstract precepts and abstract doctrines are dry and unpalatable to all who are unused to thought or speculation. Children, in age or in knowledge, are equally unfitted in mind to profit by teaching of this kind. We see the wisdom of God in instructing His Church while yet in its childhood; and why do not we learn a lesson of practical use from His dealings with Israel, to help in the teaching of our

children or poor? If every precept were illustrated by an example, every doctrine unfolded by a fact, more impression would be made, more interest excited, than we are apt to produce by a too spiritual attempt at instruction."

"Impatience of restraint, impatience of contradiction; these are principles strongly inherent in the natural man, and against which faith must wage continual war; and in proportion as luxury and self-indulgence increase, this insubordination to all resistance increases too. In the present age this is clearly the case. Many privations that formerly would have been esteemed right to bear, are now counted as hardships and not to be endured. We see this among the poor, no less than among the rich. All classes are alike impatient of that restraint on their comforts which circumstances or duty may require; and so change the name of *luxury* into *necessity* in many cases where it only is so to an uncontrolled will.

"The tendency of modern education is to take away the estraint or contradiction, not to submit to it or conquer it. A child is to be *induced* to do all that is required by love; it is to have all the difficulties of learning smoothed away; it is never to be thwarted, or compelled to obey without understanding the reason; it is to govern itself, not *to be* governed. How greatly this is ministering to and fostering the natural insubordination of the will, is only to be discerned by the light of God's word; where we learn the characteristics of patience and submission and obedience to be those which belong to an heir of eternity, while the indulgence of self-will and the pride of understanding belong to a child of this world."

"*Nov.* 13, 1853.—A wilful child dislikes punishment, and thinks it will be better without it. Ask a child how he would treat his own child, and he will say that he will not send him to school, he will teach him at home, he will correct him by love. Will this answer? Experience says No. We are children in judging of God's dealings with us, and wish to escape correction and punishment. So is it pleasant to be told that God does not punish sin; that he is a God of mercy, not one of justice. It presents a more attractive image before our eyes to worship; but is this the God of the Bible? I cannot think it is, nor that the right way of dealing with unbelievers is to lower truth to their wishing and judgment, but to set it before them in all 'the goodness and *severity* of God,' that so they may not only believe His love but fear His judgments, and seek for faith from His Spirit. It is 'the gift of God,' and must be asked for if we would have it. To *humour* a wilful child is not to conquer it; nor shall we truly remove unbelief, by presenting a wrong object of faith."

CHRISTIAN EXAMPLE.

"*March*, 1859.—It is often said that the mode in which good may be done best is, 'by example.' It is a true saying, and a true lesson, that we are bound to glorify our Heavenly Father by our good works, and shall thus edify and instruct our brethren.

"But it is not the only or the chief way in which they may be benefited. Who can hope that his example will be so consistent with Christ's teaching, so holy a specimen of Christian practice, that all who see it shall say, 'Of a truth God is in you,' or that no misunderstanding of the motives shall hinder any profit from it, or that the source whence that life flows shall be understood, or that a nice distinction shall

be drawn between the amiability of nature which belongs to the individual and the influence of grace which is open to all who seek and find?

"No, we must seek to set the example of holy living to others, and be grieved at every shortcoming which may prove a stumbling-block to them; but when occasion arises, let us not forbear, in humility and zeal, to confess Christ to be the object of our hope, the pattern we desire to follow; and to recommend those helps we may imperfectly have used, to lead any we love in 'the more excellent way' of Christian faith and love. Nor must we be discouraged if, through impatience of instruction, or prejudice against the truth, any such efforts seem to fall to the ground. 'After many days' it may bring forth fruit to life eternal."

HEAVENLY WORKMANSHIP.

"*Sheen, Jan.*, 1860.—As I passed through the garden, I saw some workmen employed in cutting away the large stump of a tree lately cut down. The stem was a very great one, and, as day after day passed, there seemed to be little perceptible diminution of it, although large heaps of the pieces cut off lay by its side. Methought, such is the slow but sure process by which God often works in eradicating the evil within the human heart. It seems to the outward observer as if little or no progress was made, as if there was the same amount of bad passions or evil desires. Yet is the heap daily cast out, and the root growing less, if so be that the heavenly workman is at work; and, in due time, the large unsightly root will be wholly cut up and the old tree no longer visible. But, to hasten this consummation, we must be fellow-workers with God, and 'the axe must be laid to the root of the tree.'"

FELLOWSHIP IN REJOICING.

"*Montreux, Dec.* 9, 1860.—How much harder it is to rejoice with those who rejoice than to weep with those who weep! If you are in trouble or sorrow, your friends press forward to express their sympathy—they are concerned and sorry for you, and seek to comfort and soothe you with their affection. If you are permitted to have a time of enjoyment, how few there are who feel or attempt to express any pleasure in it! There is no true hearty rejoicing that you should have that which to others is denied. Or else, it may be that it is supposed dangerous and too alluring to have things smooth and pleasant about you, and must deaden the sense of spiritual pleasures. Well, if God allows and rejoices to bestow His gifts freely 'on the unthankful and the evil,' let us be satisfied that He knows what is good for us, in the sweet no less than in the bitter; and let the lesson of what is defective in others lead to a more kindly and self-forgetting conduct in ourselves."

THE WAY OF THE CROSS.

"Suffering is often the way to Christ; and thus, while in childhood health of body and mind generally seem dependent upon each other, in riper years the infirm and sick often have healthier minds than the strong. If we can look on our suffering as a message of love from our Father, we shall accept it, though it is difficult to understand, and, feeling that God is the source from which our sufferings spring, as well as our blessings, we shall lead them back to Him, and lay them in adoration at his feet.

"There is a passage in Leighton which says:—

"'God's thoughts are not as ours; those whom He calls to a kingdom, He calls to sufferings on the way to it. He

will have the heirs of heaven know that they are not at home on earth, and that this is not their rest.'"

THE HEAVENLY INHERITANCE.

"It is often said that the joy in heaven will be to find all others higher and better than ourselves. But, according to the Scripture, while this is the true condition of the Christian soul on earth, 'the joy set before us' is not one of humiliation, but of glory. We are to be kings and priests, to inherit a throne of glory, to sit on thrones judging the tribes. It is a crown of victory which is prepared for those who dwell in heaven's mansions; and it is in this way that the feeling of ambition, grafted in our human nature, will find its true consummation, not comparatively with others, but positively. Each star will have its own peculiar glory; but each one will be satisfied with its own, not wishing to be *lower*, any more than higher, than its brethren. All will be seeking only the glory of their Lord, and losing their own identity in Him."

HUMBLE RECEPTION OF CHRIST.

"*Trinity Sunday*, 1839.—We find in the Bible a number of doctrines and precepts, parts of one whole system of truth, yet which, when separated one from another and looked at singly, appear sometimes at first sight to oppose each other. Where shall we meet with the key-note to bring all into harmony, to reconcile the apparent jar, to make the full and perfect chord of unison? It is to be found only in 'the contrite and humble spirit.' When, by the life-giving Spirit of God, the inward spirit of man is taught its true relation to God, when the heart yields itself

in lowly submission to the dominion of Him who has bought it for His own, and the rebellion and stiff-neckedness whereby it is prone to reject this King to reign over it, is overthrown, and a loving obedience takes its place; then, and then only, do all the differing notes and tones of God's voice meet together, and utter one full and rich sound of harmony and beauty, the fuller and the richer because combined of so many varying parts.

"The soul, convinced of sin, yearning after a Saviour, hungering after righteousness and true holiness, finds no contradictions in God's Word; the expression of its wants, the answer to them, is already prepared. Though the understanding would vainly endeavour to explain the mystery of God's free grace with man's free will, the meek and lowly heart finds rest in the sure consciousness that it is God that is working in it, and that He will go on with His work till it be finished; that man must *receive* the Saviour, if he would have power to become the son of God, and yet that it is only through the drawing of the Father that he is enabled to come to Jesus to have life.

"He needs no reasoning to prove how works grow out of faith, and not faith from works; he knows and feels that the principle of life must exist before a man can move or act, and that, when that life is awakened, motion and action must follow.

"Blessed be the God and Father of our Lord Jesus Christ, who has appointed us to be begotten again—born into our heavenly inheritance by the incoming of the Spirit of life and of truth; that, by our hearts becoming the habitation of God, through the Spirit—temples of the Holy Ghost—we may be redeemed from our natural bondage and corruption, and translated into the glorious liberty of the children of God. Thou, Lord, hast graciously assured us that all who *seek* shall *find*. Let me seek Thee, Eternal

and Well-beloved of the Father, that He whom I seek may suddenly come into His temple, purify and sanctify it for His own dwelling; that I may be accepted in the Beloved, and dwell in Him, and He in me. Divide the light, O Lord, from the darkness, move upon the face of the waters, and turn the formless chaos of my nature into a fruitful and good ground, where all that is acceptable unto Thee may flourish and abound, where light may dwell and love may reign till all is perfect harmony, till Thou, Lord, art, in truth and in deed, All and in all."

TIME AND ETERNITY.

"Come with me to this hillock-top. What do we see close at hand? A bright pool, in which every stone and weed is visible, its banks covered with flowers. Look beyond, to the distant horizon—what is there? A speck gleaming in a dim haze, and yet there is the wide ocean. Such is the proportion in which Time and Eternity appear to the unenlightened eye. The one, clear, distinct, tangible, full of interests and enjoyments; the other, all mist and obscurity, far off, and unreal. Let the spiritual eye be unclosed, and what a change is there! The bright pool becomes a drop of dirty water; the gleaming speck of ocean, a boundless expanse of brightness and life; Time, a poor shrunk-up fragment; Eternity, a glorious, never-ending reality.

"One moment is sufficient to reveal to the soul the awful truth: though oftentimes it is but 'as trees walking,' that sight is restored. If the film be removed, all things are made manifest. Let us not be impatient when others fail to see at once that which long years alone can fully bring to light; and which can only be seen by the heavenly eye of faith, bestowed by the Giver of all grace and truth."

THANKSGIVING.

So many a word, so many a song,
To human worth and deeds belong;
Would I my feeble voice might raise,
To give my Saviour words of praise.

And can a worm, "a crumb of dust,"
Presume to yield a tribute just
To Him whom winds and seas obey,
Who o'er all worlds extends his sway.

Yes, Lord, Thy humblest child may dare
With seraphs in Thy praise to share;
And Thou, all-perfect, Thou wilt bless
Our own entire imperfectness.

Our loved and lost, in Thy dear sight,
Now praise Thee in the world of light;
And when Thy thoughts our voices fill,
One chain of love unites us still.

Feb. 18, 1851.

LETTERS OF JULIUS AND MARIA HARE.

LETTERS OF JULIUS AND MARIA HARE.

WHEN the two first volumes of these Memorials were published, great regret was expressed that more of the letters of Julius Hare were not contained in them. For twenty years he had kept up with my mother an almost daily correspondence, in which he poured out every thought and feeling, not only upon personal subjects but upon the events and the books of the day. This mass of correspondence my mother looked to as the foundation of *her* memorial of him. But, before using it, she intrusted it to his widow to read over; and Mrs. Julius Hare received it with a written acknowledgment that it was her sister-in-law's most precious earthly possession, and the most sacred inheritance of her son, and with a promise to restore it intact. It was, therefore, with a pain which never ceased to be felt during the last years of her life, that my mother afterwards learnt that the whole of the letters were burnt by Mrs. Julius Hare. With them were destroyed all memorials of Sir William and Lady Jones, and the letters of my mother to her brother Julius, which would have formed the record of

[redacted]

included a few more fragments from my dearest mother's letters; which will have an interest to those who have lived in the sunshine of her gentle life, and perhaps to some others.

JULIUS HARE *to the* REV. T. WORSLEY.

"*Nov.* 29, 1831.—Cambridge seems to me quite a desolate place without you. There never comes a fine day but I long to hear your quick joyous step running up my stairs, to make me come out and breathe the wholesome sunshine. Every Sunday I linger at my desk and cheat myself with the fond hope that you may still come and draw me from it. You have quite spoilt me; for, after having been able to pour forth all the follies and whimsies of my heart to you, with the certainty of meeting with indulgence, and with an entire sympathy whenever I deserve it, all other persons have seemed to stand off at a distance, out of hearing of all but what may be heard by all the world. . . . Digby is now at Paris, on his way to England from Rome. His stay there, he says, 'has been more like a golden dream than anything real. The apostle has described Rome when he says its faith deserves to be spoken of throughout all the world. All other cities seem to be only fit residences for barbarous courts or unlettered merchants. In no other place does human nature appear so innocent or so sublime.' You see, his highest vision has been realised: thank God that it has been so! He will now have something living on earth to admire and love, something more vivid than the recollections of the Middle Ages.

"In the vacation I went to Edinburgh, and for the first time saw that magnificent town, which they really, as far as situation goes, justly call the modern Athens; but my stay

there was shortened and made joyless, because Mr. Manning, while I was in the house, was seized with an apopletic stroke, of which he died in four-and-twenty hours. Afterwards I was in Cumberland, and had three or four glorious walks, and saw that grand valley of Borrowdale; but Wordsworth was away from home, so I postponed a minuter search through the country till I can walk about it with him or some other companion worthy of it. Cambridge goes on much as usual, except that you are not here, which makes all 'the difference to me.' Sedgwick is as brilliant and humorous, Whewell as vigorous, Thirlwall as Socratic, Peacock as good-natured, Heyman as sarcastic, Turner as sensible, Coddington as judicious, Lodge as calm, Upton as accurate, and I work as many hours, as ever. My only new dignity is having become editor of the *Philological Museum*, of which I brought out the first number at the beginning of this month, and am working at the second. The first, I hope, is pretty good; at all events it contains a beautiful article by Thirlwall, which places him at the top of our English scholars all at once, and on the same level with the first of the Germans; it has much of Niebuhr in the learning and power of combination, and much of Schleiermacher in the style. Is it possible to say more? Vale carissime. God be with you."

"*Bodryddan, August* 11, 1833.—I merely passed through Harrogate in the way to Bolton and the Lakes. The former is a lovely spot indeed, worthy to be the habitation of Lady Emily and her White Doe. At the Lakes I was in high good fortune, saw Southey, spent twelve days in Wordsworth's house, heard him talk from eight in the morning (with occasional intervals) till eleven at night, mounted

Helvellyn with him, and had many other glorious walks. The last fortnight I have been spending here in an old house with superb oaks, and grand view of Caernarvonshire mountains and the sea; so that the time has been well spent in drinking in wisdom and beauty from the fountain head. I wish you had been with me: you would have enjoyed some of our walks and talks, and have found them no less salutary, both to body and mind, than I did. . . . . Every day you can be with me when I go to Hurstmonceaux, will be one forlorn day the less. Alas! it is a melancholy thing when those whose paths have long lain together come to where they diverge: every step afterward bears them unconsciously further and further from each other. I am returning to Cambridge, to stay there till Landor is ready to start for Florence, when I shall probably accompany him. Rome, Eternal City, I must see thee before I bid adieu to the world of thought; before I begin to take root where the weeds before long will choke and stifle me. You see I am in a melancholy mood, and cannot look forward for a moment without gloomy forebodings, so I will not write more to you at present. May you prosper in your own new abode, and find duties there, and helps to discharge them."

JULIUS *to* MARCUS HARE.

"*Feb.* 24, 1834.—I know not what your feelings about attending worship in the Sistine Chapel may be. All the three evenings in Holy Week are very grand, awfully so. I never heard any religious music, deserving the name, before or since; but the sublimest thing of all is the *Improperia* on Good Friday. The service in itself, like the chief part of that for Holy Week, is magnificent; and one

has no notion of the power of sound till one has heard what Palestrina does there. I would gladly go to Rome again, merely to hear that music."

JULIUS HARE *to* L. A. H. (during Augustus Hare's hopeless illness).

"*Hurstmonceaux, March* 3, 1834.—I know not how to write to you, I know not to whom to write, and yet I long so to be with you: my heart, indeed, is always with you. I must say something; though, ere my letter reaches you, the whole form and colour of our lives may have changed, and he, who was the greatest earthly blessing God has given us, may no longer be amongst us. Dearest Lucy, your love, your true love, for him, makes me feel as if you had long been my sister. I dare not write to Maria. Poor Maria! God will support and strengthen her; and you, Lucy, will be as his angel to speak comfort to her—his, with whom she has so walked hand in hand, and heart with heart, in the Master's service, his, whom she is so sure of rejoining. And what a reunion it will be, to see him as he will be then! He will always be with her; and as for her outward life, she will always be with those who have loved him as she does; and the great business and object we shall all have will be to follow him. Heaven bless you all, his dear and faithful nurses. Alas! that I should not have been deemed worthy to share in your labour of love! that I shall not have the vision of him in this, his holiest character, abiding ever before me. Everybody else is doing something for him; I alone can do nothing.

"With your letter yesterday I received one from Thirlwall, containing intelligence, which at any other time would have grieved me much, of the death of Schleiermacher. As it was, the beauty and sublimity of the picture rather

soothed me, and so I will copy it out for you. It may, perhaps, be congenial to your present feelings; and Bunsen, when you see him, would feel interested by it. Thirlwall's account is from Brandis, a very great friend of Bunsen's, who transcribes a letter he had had from Berlin. He died on the 2nd of February, the birthday of two of his children, of an inflammation of the lungs, which his unweariable activity had led him to neglect till it was too late. The Berlin friend says:—'Von dem Schmerze meiner und noch einiger Familien, die ihm näher gestanden, will ich nicht sprechen. Ich schäme mich dessen, wenn ich sehe wie der Schlag auf Tausende wirkt. Fremde, an die man nie gedacht treten Einem thränenden Auges auf der Gasse entgegen. Ein doppelter Trost drängt sich aber auf. Einmal, dass er mir so in voller ungeschwächter Kraft, ein 65 jähriger Jüngling, geschnieden, wie er mir es einst als seinen dringenden Wunsch ausgesprochen. Dann, die Art seines Todes. Er ist immer bei vollem Bewusstseyn geblieben: die ersten zwey Tage seiner Krankheit im heitern Scherz; nachher in sichrer erhabner und erhebender Gewissheit seines Todes. Kurz vor seinem Tode verlangt er mit den Seinigen das Abendmal, richtet sich selbst auf, bricht selbst das Brodt, und spricht die Einsetzungsworte; dann sagt er zu einem Schwiegersohn, der den Kelch hielt, "*rasch*," nimmt den Kelch selbst, reicht ihn der Frau und dem Sohne, spricht die Einsetzungsworte vernehmlich, und legt sich zurück; dann betet er nicht ganz vernehmlich mehr; das letzte Wort verstand man: *Gnade Gottes:* dann schwieg er, und entschlummerte sanft. —Die himmlische Ruhe, die ich noch unter tausend Blumen an ihm sah, hat ihn selbst unter dem Schmerze nicht verlassen. Frau und Kinder sind erhoben und getröstet.' Brandis adds: 'Hätten Sie ihn, wie ich, im vergangnen Winter täglich sehen, an seiner unbeschreiblich jugend-

lichen Frische sich erfreuen, an seiner unerschöpflichen Liebe sich erwärmen, seinen Reichthum an Gedanken bewundern können. Ich kenne, liebe, verehre ihn seit zwanzig Jahren, und doch so geistig aufgeregt, lebens und liebevoll hab' ich ihn nie vorher gesehen, durch seine Predigt war ich nie vorher so ergriffen.'

"I never saw him but once, for a couple of hours, but even from those two hours can feel the truth of all that Brandis says of him. His boyish activity and gaiety, the light that shone from his eye beneath his white hair, I shall never forget. I went to him with reverential awe, but before I had been ten minutes with him he made me feel like an old friend; and the children at the house where he was staying seemed so fond of him. I once thought of going to Berlin next summer for the sake of seeing him; but this is another pleasure over which the grave has closed. Warning after warning comes, heartstring after heartstring cracks, and at last one has none left to commune with, except Death and those whom Death has taken away. What a grievous thing it would be, without hope of immortality! and without a trust in Him who renders that hope a blessing!"

JULIUS HARE *to* REV. T. WORSLEY.

"*Hurstmonceaux, March* 1, 1834.—You may perhaps have heard from Thirlwall of the sorrow that has been threatening me. The world seems to be fading away into a shadow. My last letters from Rome scarcely leave me room to doubt that Augustus must, before this, be in heaven. Hardly anything short of a miracle can have prolonged his life; yet I know not how to look the thought in the face. All my feelings, all my recollections, all my hopes were so

twined around him, that, when he is torn away, they will fall to the ground. I leant upon his love with a confident assurance such as one ought not, perhaps, to feel in anything earthly; and the future without him seems a dreary blank. Rome was his birthplace; he felt trust in the good effects of his native air, but the journey seems to have crushed him: and now Rome will be endeared to me and hallowed more than ever.

". . . Alas! for Schleiermacher. Alas! one more great man gone: soon there will be nothing but little ones left."

JULIUS *to* MARCUS HARE.

"*Hurstmonceaux, Jan.* 17, 1836.— . . . I certainly cannot pretend to call myself 'the busiest of men;' for, though I once had the faculty of getting through some work, that was in olden times and seems entirely to have passed away. At present were I set, as we set our labourers, to piece-work, and paid only according to what I did, I am afraid, when Saturday night came, my week's wages would stand only just above Zero. Nor can I plead guilty to the charge of being the 'laziest,' unless a horse in a mill, because he does not get on, is lazier than a horse in the stable or the field. For, though I do nothing, I am mostly trying to do something from nine in the morning till two the next morning."

JULIUS *to* LUCY HARE (on the "Guesses").

"Dearest Luce,—You are a very pretty lady to think one is to write a book for people to read, without thought or attention, when they come in tired from a walk and go and lie down on the sofa. There are plenty of such books; and I am afraid they seldom do much good, and often harm. They weaken the mind, instead of bracing. For myself, the

books that have done me most good have been those that have roused my thoughts the most. A walk in Switzerland is far wholesomer than one in Holland. Especially in a book like the 'Guesses,' does it seem requisite that the thoughts should be condensed. You would not put common water into an essence bottle. The model for such writings, as far as one may allowably think of any outward model, is Bacon's 'Essays.' Only I would try to express every thought correctly, and as clearly as is compatible with brevity. In the 'Guesses,' I know, there is a great deal that does not lie within the range of female reading. Indeed, I think I shall have one on the harm done to literature by writing for women instead of for men. The readers the book is chiefly designed for, and whom I have had mostly in view, are young men. This, too, was Augustus's purpose originally; and they are the persons to whom I think I can afford the most help, and who want it the most. Women have plenty of good books to read, far better than I could write for them; but young men are inundated with false philosophy, or else fall into a dreary habit of mere mechanical reading. You know that eight or ten years of their education are spent mainly in learning Greek and Latin. But this is done in such a dry unattractive way that they rarely look into an ancient author after leaving college. Now, either the studies are injudiciously chosen, or they ought to be pursued in a manner to give them a more lasting interest. Therefore, being myself a lover of ancient literature, and having been brought up in a sounder philosophy, I am anxious to make others partakers of the benefits which I believe myself to have enjoyed. These subjects, along with grammar and criticism, are those which for a long part of my life I studied the most and know the most about; and so they naturally occur perpetually in the 'Guesses.' But the classical and metaphysical remarks and

allusions must, of course, be mostly unintelligible to female readers; and I suspect that, out of the limits of our own family and acquaintainces, there will be very few such.

"As to *U's* self,* dearest Luce, I was afraid there was a great deal too much of *U's* self in the book; for very few readers would take the same interest in *U's* self that you do. There are all his whims and prejudices, and tastes and hobbies, the places he was delighted in, and the friends he has loved. The passage about Sir John Malcolm I could not help introducing, though I did it with no little fear about displaying such feelings to the world; and that passage led unconsciously to the one which followed. But were there many passages of the sort, to my mind, they would be offensive. Yet it has been a great delight to talk about my friends, and to give some sort of utterance to my love for them. Many come in by name, some without. You, too, are among the rest, but you will never find yourself out. I think, on a second reading, when you pass over the passages that belong only to men, you will find there is no lack of female reading in the volume. You say that you can't find *U.*; who but *U.* would have talked about Red Ridinghood and the Wolf? And you shall have some more nursery stories in the next volume, and, I hope, many dear *a's.*† The first I printed, without saying a word to her, from something she said one day that we were driving; and some time after she brought me some of her little notes."

JULIUS HARE *to the* MASTER OF DOWNING (Rev. T. Worsley, then Vice-Chancellor).

"*Hurstmonceaux, Feb.* 21, 1838.—Is it, indeed, a month since I received your letter? What has become of the last

* *U* is the signature of Julius Hare in the Guesses at Truth.

† *a* was the signature to the Guesses by Maria Hare.

month, and whither has it flown? Really, as one grows old, one learns almost to frame some sort of conception how a thousand years may be as one day. Your letters are always most welcome; though they also often belong to the *genus Tantalicum*, or rather *Tantalisticum*—they start a number of topics, and awaken a number of thoughts, and remind me of so many things that I should like to discuss with you; and then when I begin to talk, I cannot even find an echo to contradict me. Indeed, eristic oratory flourishes so little here, that it quite sounded to me like the dream of another world when a visitor I had last autumn told me of such and such people as being fond of arguing. Hull says this is the reason that clergymen commonly behave so ill and fall into passions at Christian Knowledge and other meetings. They are wont to dogmatise so in the pulpit and elsewhere, they cannot brook contradiction. How I shall be able to assimilate myself to the contentious element of Cambridge society again, I know not. But the experiment cannot be tried yet, luckily. It would be too bad to be there, and to be bayed off from you by your bull-dogs whenever I dared to approach you; and this thought must console me for my disappointment at not seeing you on your throne.

". . . Francis says we ought to establish a Saxon professorship, and to invite Jacob Grimm over. What say you? Would it be practicable? In olden time it might, when he would have had Erasmus for a colleague. Have you gone on reading Maurice's Letters? I have just read the eighth, which is admirable; only what he says of Neander seems to me a gross mistake. He calls Neander the quaker Church Historian: what think you of that? How does your college get on? The interrogative and optative, you see, are my moods; while yours is the imperative. May we both meet in the potential."

JULIUS *to* MARCUS HARE.

"*March* 12, 1840.—Since I wrote last, I have had an accession of dignity. I told Maria to send you the Bishop's letter, asking me to take the Archdeaconry of Lewes; which, of course, I could not refuse, if it was his wish, more especially when it was offered in so beautiful a manner. The office, I believe, may be made an important one; and there is much opportunity for doing good in the present state of the Church, with so much zeal in certain portions, and with a disposition in all to greater activity—in regard to education more especially. May I be enabled to discharge some portion, at least, of my new duties."

"*March* 15, 1840.—Many thanks, dearest Admiral and Lucy, for your congratulations, only I can't concur in your wish that this dignity may prove a stepping-stone to a higher: at least if you mean to a mitre. For that, I feel sure, would be the greatest misfortune that could befall me. I should never have a day's happiness, a day's peace, afterwards. I should be taken away from every pursuit and employment that I like; and should have a number of duties which I should discharge very ill, and which would be preying constantly upon me. Nor do I wish for any post that would take me away from Hurstmonceaux. May that, if it be God's will, be my home for life! I should not have been sorry, indeed, if the Archdeaconry had brought two or three hundred a year; for now it will hardly pay the additional expense it will bring with it. However, I ought to be very thankful for having so much as I have; and, if I curtailed my book-bills, I should be a rich man with money for all occasions. As Archdeacon, I think I may perhaps be of a little use in our part of the Diocese, especially in furthering

the Bishop's plans for the improvement of education. Had I known any person in it, whom I thought well qualified for the post, I should have advised the Bishop to appoint him instead; but we have no Mr. Manning, so I bowed to the Bishop's will.

"I have not yet seen the attack on me in 'Blackwood,' but have had no time to look into magazine or newspaper. If any satisfactory reply can be made with regard to Coleridge, as I trust it may, it shall, either by Sterling or me. What they may say about me does not matter. Hallam's account of Luther disgusted me much, and prevented my reading any more of the book; at one time I thought of exposing its misrepresentations. The charging Luther with antinomianism implies very gross ignorance: for one of his great contests through life was against the antinomian extravagances of Munster and the Anabaptists. He expresses himself very strongly; and therefore a person who knows little of philosophy and nothing of theology, reading a sentence here and there against the Romish doctrine of works, may misinterpret it into antinomianism; but I don't believe you can pick out any five pages together in the thirty quarto volumes of his works, which will not contain a complete refutation of the charge."

"*August* 18.—Bunsen's visit, though very short, was rich in manifold delights. It does one's heart good to see so great and wise and good a man, so full of all knowledge, and overflowing with kindness, drawing good out of everything. His mission is for purposes of the greatest importance. His good and great king is anxious to obtain recognition of and protection for Protestant Christians throughout the Turkish dominions; and to establish a Bishop at Jerusalem in concert with us, to be the centre for missions to convert the East. Think of a king conceiving such a plan in his

own head; it has been intrusted to the best hands, and has been wonderfully prospered.

"The present Bishop has asked me to take an honorary Canonry at Chichester. Its ulterior or contingent value is that the regular canons are to be elected out of the honorary ones. But, even if the election were to fall on me, I much doubt whether I would take an office which entailed the wretched penalty of a three months' residence every year at Chichester. I received a letter from the Ecclesiastical Commissioners some time since, requiring a statement of my archidiaconal income, which at present averages £50, being £50 minus the first year."

"*Jan.* 3, 1841.—Our new Bishop has just been bestowing a great blessing on the Diocese, by appointing Manning Archdeacon of Chichester. There is nothing in the world I have longed so anxiously for, the last seven or eight months, as to have him for my colleague, counsellor, and helper; and there is hardly anything that could have given me so much delight. It is about the most perfect appointment that ever was made; but since my own beloved Bishop's death, I had hardly dared hope for it. Sterling knows him and knows how much practical wisdom he has. He is holy, zealous, devoted, gentle, and, to me, almost as affectionate as a brother; so that to me it is an especial blessing."

"*Jan.* 17, 1841.—It is very sad to see how the Church is divided by parties, and how, hardly anybody can see any good except in those who belong to his own party. For my part I love all good and pious men, from Pusey to Dr. Fearon. Manning is, in opinions, attached in a great measure to the former: but he is a truly wise and holy man, devoted, self-sacrificing, mild, and loving. That he is not

a bigot you will see, when I had the most cordial affectionate expression of the fullest sympathy and agreement with my Charge from him.

"The opinions that reach me about my Charge furnish sad evidence of the same narrow party-spirit. We in England read, not to learn, but to find confirmation of the opinions we already entertain, and like no voice so well as our echo, no picture so well as a looking-glass. That all our numberless insulated societies, though they have been the instruments of much good during the lethargy and torpor of the Church, are still attended with much mischief; and that, if the Church were full of organic life and energy, they would be superseded by much better institutions, I am convinced. I will not find fault with them, or blame the members of them, or express any but the mildest wish that they should merge in better and more constitutional bodies.

"...One great incubus on the Church has been the fear felt by so many of the Bishops of doing anything: the fear of action and of responsibility."

"*Dec.* 2, 1841.—It is, indeed, a delight to have Bunsen here, a blessing to all who know him, a blessing to the country and Church. He is so wise, and has such a healing, reconciling power. He is just the man we want in these times.

"Of course the more one's attention is drawn to a thing, the more importance one attaches to it: an author to style, a soldier to discipline, an architect to symmetry, a musician to harmony. That which others may scarcely notice, will offend them, because they have a keener perception of the wrongness. In like manner, as it is part of my official business now to attend to the preservation of order in the Church, I am offended by violations of that order more than other persons, and in a way that to others may seem exag-

gerated. I do not believe it is. In all things, those who have attended most to a matter are likely to be the best judges in it."

"*March* 8.—That I have no hostile feeling toward the evangelical clergy, I think I have sufficiently shown in note E. of my Charge. At least I can acknowledge their excellencies, and the men I like best in my own neighbourhood belong to them. At the same time, I cannot but perceive that, as a body, they are generally deficient in churchmanly feeling. They fall short in it as much as the Newmanites go too far in it. They like to go their own ways, to have their own coteries, their own pet societies; and they very seldom come forward zealously and energetically in support of a Bishop and the measures brought forward by the authorities of the Church. Even our admirable Bishop Otter found that he could not obtain any cordial co-operation from the evangelical clergy at Chichester. . . . . Again, in the whole controversy with the Newmanites, the latter have had infinitely the advantage—not only in learning, knowledge, and logic, but in gentlemanly tone and spirit, in Christian candour and justice. The *Record* is to me one of the most odious papers published, almost as odious, considering its professions, as the Age."

To (his aunt) MISS MARIANNE HARE.

"*March* 16, 1842.—I hope you will come and pay a visit here to the two brothers at Hurstmonceaux, where you will find many things changed since you were here last, and almost the only thing unchanged will be the love that Marcus and Julius bear to each other."

M. H. *to* L. A. H.

"*Lime, April* 25, 1841.—Yesterday George Wagner and his sisters came to breakfast here, on their way to Brighton. He looks so ill, and is quite one that one sees is not long for this world; but the joy of his Lord is so his strength, that he cannot be persuaded that he is overworking his poor body, and his spirit is bounding up in his Master's service, also rejoicing to be spent for Him. Oh, for a like singleness of heart and mind!"

"*April* 30.—Is your sea as exquisitely blue as this, Luce, dearest, and have you been enjoying the sight of it from your terraces and rocks, and trying to lift up your darlings' hearts and minds to Him who sitteth above, to us invisible or dimly seen in these His lowest works? So Augustus and I have been fancying to ourselves as we have walked about, and I sate down in the garden, with true May warmth and beauty all around us, the joyous birds singing their praises to God, and 'all things that breathe' giving Him thanks far better than our poor thankless souls. The fields and hedgerows are now quite *lined* with primroses, and the copses are one sea of bluebells; and how the sight of all the flowers and the songs of the nightingales seem to take away all cares from one's mind. . . . . Yet, how true it is, usually, that when outward things seem prospering, one never can rejoice but in trembling; and it is good so to be; for is it not when the shadow of a cloud hangs over our earthly atmosphere, that the sun of the Heavenly One shines brightest, and our gaze is most fixed there?"

St. Michael and all Angels.—"It has been a lovely morning, and I seemed to read the glory of God in the heavens, and to hear the angelic voices as I walked across the

Windmill fields to Gardner Street, and sought to pour some of the healing balm of God's love into the troubled spirit of Mrs. Elphick. And now, after all that bright sunshine, there has come a furious storm of wind and rain, to teach us, I suppose, how they fulfil God's word. Julius has just been speaking of a Michaelmas goose in the superstition of the first snow being goose's feathers. 'No,' says my little Augustus, 'it must be the angels' robes, for, you know, they are white.' It was certainly a more appropriate thought for Michaelmas-day."

"*Stoke Rectory, Jan.* 21, 1843.—I talk often with you in my heart here, dearest Luce, as I walk out, and look around on scenes which seem to bring one's past life so before one. And you would know and feel it all. And now, when all seems already stamped with the seal of death, it becomes so hallowed a place. As Augustus is running about and picking up snowdrops in the island where I once spent young and joyous hours, how it seems to be a new being that I have now! And yet how little one would change—no, not to the happiest, most blessed days of the past. We must look on and press on. There is our home, and rest and joy, where he is who has entered beyond the veil; where we may love without partings, and have no miserable selfish hearts to draw away our hopes from Him who will then be All in All."

"*Lime, May* 3, 1843.—I am just come in from my morning's walk, everything so full of life and beauty, and lovely to sight and smell, that, were it not for a cold north-east wind, it would be too perfect. Truly, 'the time of the singing of birds is come—the flowers appear in the earth,' and one's heart seems to rise up in thankful praise to Him who

sitteth above that blue crystal, and who reigneth there for ever!"

"*May* 7.—Our confirmation is over. It was a lovely day, and only a shower during the service came quite as an answering type to that in the first lesson, to Elijah. I trust it may be an omen of the blessing to be poured on these children. Not at the *first* time of looking was the cloud seen; seven times did the prophet send to see, and then it came. So may we in due time reap if we faint not, and even dry bones live by the precious work of the dew from above. When the waggon arrived at Hailsham with all our girls, we (Julius and I) walked first, and all our flock followed, two and two, twenty-three girls and eleven boys, to the church. The Bishop was long in coming, and I had plenty of time to become acquainted with the faces of the humble, devout Mr. Vidal (who has already got a congregation of one hundred and seventy in the Dicker Church), and the strange Irish head of Mr. Bellany. A confirmation is a truly interesting, touching, sight. This day last week you witnessed E. plight her troth to her earthly bridegroom; how much more solemn a betrothal was this, if it was indeed a union of heart and soul to a heavenly one! and that, not like the Romish virgins, by leaving the world and its temptations, but by a vow to continue faithful in the midst of this evil world.

". . . . I am going to have my quiet dinner. Soon the great waggon will come, and bring all the girls, who, together with Mrs. Piper (the school-mistress) and the mother of Emily Elphick, will have tea at five in the dining-room. The boys, with Wyatt (the school-master), are to have supper in the laundry. . . . . All our girls looked so much neater than the others, having plain caps and white ribbon and no *ringlets* or *flowers*. . . . . They will walk

about the garden after tea till seven, and then go to the school-room, where Mr. Simpkinson * will give them a lecture."

"*May* 12.—I fear Mr. Sterling is sinking, and Julius looks with an anxious face each day to hear the news. He has just passed through, on his way from church, to hear if I had letters. Yesterday he dined at Battle Abbey, to meet the Bishop. I paid him a visit before he set out, and the greenhouse looked so brilliantly beautiful, that I could not help longing every minute for Marcus. Jule's great delight in it is the *Salpiglossis* plants. He does not look well, and has been working at *Note H.* till he has scarce eyes to see with. I grieve to hear of your dear mother being so poorly. What you feel with her is so exactly what I do at Stoke, as if one could enjoy nothing away from the Father's side; so closely may we cling to our never-dying Parent."

"*Lime, May* 14.—To-day is a day perfectly lovely. Alone, here in this peaceful nook, with the cloudless vault of heaven above one, and the sweet, new-mown grass withering at our feet, and the thousand birds warbling in our ears, and bright flowers around, there seems nothing to separate one from God but one's poor body, that clogs and fetters the bound of one's soul upwards. He does seem so near; and when one can *lay hold* of one fixed thought of Him, and really feel this outward world, lovely and beautiful as it is, is but the shadow of Him in whom is perfect *light* and never-dying *life*, oh, how it does fill one's heart with joy and love while it lasts! But then comes the needful work of the day, its consequent fatigue and irritation of body, and, 'where is that mighty joy that just now took up all my

* The Rev. John Nassau Simpkinson, for many years my uncle's curate at Hurstmonceaux, and ever after his beloved and trusted friend.

heart?' becomes the question. Poor mortals that we are! Well, the time will come when this mortal will put on immortality, and the joy will be full and unchanging; face to face, eye to eye, with Him at whose right hand are pleasures for evermore."

"*Lime, May* 29, 1843.—I have felt a peculiarly earnest desire to live more in prayer of late, and here in my house alone—alone with God—it does not seem difficult to do so; but then when one goes into the company of others, and the change is so great, I feel more moved by it from God than most are. Yesterday was the Clerical Meeting, so Jule did not come back till nine o'clock. I had been enjoying some sweet thoughts over my Bible, and singing a hymn after tea at seven o'clock, when George Wagner * came in from the Simpkinsons, where he was staying, on his way abroad to join his family at Lucca baths. It was a great pleasure to have him here so quietly, and we had much Christian talk. He said that, as he advanced in age, he learnt not so much to think of *his* love to Christ as of Christ's love to *us;* and that though the feeling of love was less perceptible with years than when first felt, it was deeper and more sound. He spoke of the temptation to a minister to think his responsibility only extended to his own parish, and forget that in every other place he was equally to be caring for the souls around him; that the great preservative in travelling or in going about was to try to do something for Christ

* The Wagner family, long our dear and honoured friends, rented Hurstmonceaux Place during many years of my mother's residence at Lime, and were afterwards her neighbours at St. Leonards, when living at Holmhurst. After many years of devoted work for God at St. Stephen's Church at Brighton, George Wagner died at Valetta, Feb. 10, 1858.

wherever one was. Exodus xxxiii. had been a great comfort to him.

"He read John xvi., and then prayed so solemnly, with such humiliation; and his look was quite that of a dying saint, so unearthly, I do not think he can be long for this world. You may think it was a treat to me. It is so seldom one gets any one to come to the point, to talk of *Christ*. And yet in thinking of Him, or of the Holy Spirit, what joy does fill one's soul—how it lifts one up to sit for a brief while in heavenly places, and see the worthlessness of all else. George Wagner said so exactly what I feel—that, though it was necessary to do it, he never found real comfort from reading a whole chapter; only when he took a few verses to meditate upon, and that he went through an Epistle in this way, taking two or three verses each day. I find fixing on any one subject—this week it has been 'I believe in the Holy Ghost'—and finding all the passages that bear on it, is the best way of really feeding on the Word, and being nourished by it."

"*June* 3.—Did you see the eclipse on Friday night? It could not have been a better, clearer night for it, and what an awful thing it is, even when we know the cause! It gives one a shudder to think that the light of the Sun of Righteousness could thus be blotted out from His Church, and instead of being 'fair as the moon,' it should be left to its own native darkness; for it is truly only by a borrowed light that we can shine, and the earth is ever seeking to overshadow us and hide from us the true light. It began here at 9.10, and when I went to bed at ten o'clock it was blood-red; and from my bed I could see it perfectly till the silvery light again returned, and the dark shade moved away. It made one feel so what God must be, who thus acts and moves the universe, and how near

He is; and that such signs in heaven will probably attend that day when the Son of Man is revealed—'the sun shall be darkened and the moon shall not give her light.'

"I have had much comfort lately in meditating on the passages which show the personality of the Holy Ghost, and His distinctness from the Father and Son. It is a subject that requires *searching* into to find out; but when realised gives one so much more true and lively a sense of the fulness of the Godhead, and its work in us and to us, than when only thinking of the Spirit in its effect on us. What *unsearchable* riches there are in the Word of God—a mine into which the deeper we dig the more unfathomable it is found!"

"*June* 6.—All our thoughts are centred on Arnold's Life. Its perfection is that it leads one to forget the writer and think of Arnold. . . . . The impression left on one's mind is so strongly that of having been in company with so lofty a mind; and it helps to stay one on God to be brought near to one whose whole life was so 'rooted in Him.' The living faith and unity of purpose and action is most remarkable. The school life is deeply interesting, and makes me feel more than ever what I have lost for Augustus. Jule sate up till two A.M. the day it came, not being able to lay it down till he had finished the first volume."

"*Hurstmonceaux Rectory*, *June* 11.—You cannot think how beautiful the garden and lawn here are now. Being accustomed to it in its winter dress, its present summer fulness of beauty quite astonishes me as I sit here or walk about. Then the greenhouse is such a brilliant glow of blossoms that if it were not for the relief of the green vine-leaves one could scarce look on it. The beautiful Guernsey lilies and cactus are splendid. It seems so strange not to have you all here, and I almost hear the merry voices in the pas-

sage and expect to see Marcus come through the greenhouse with his seeds or flower-pots in his hand. Dear ones, how many happy days have we spent here together! and we are not separated, though apart in body—our home is together in God. Oh, how I try to fix myself in this persuasion—to stay my soul on what is immovable, in the thought of what distracts my calmness so much—change of place! I have so enjoyed my Lime quiet and communion with God, that I quite shrink from the idea of exchanging it for the whirl of London and people. But it is very good for one to have the change. I always think one is in such danger of self-deception when alone. It is when with others that it is proved if we are indeed Christ's—whether we can endure difference of opinion, bear with infirmities and faults, speak and act with singleness of eye and heart to God, and forget self."

"*Foxhow, July* 19.—Oh, how I long for you, dearest Luce, to be here and enjoy this lovely spot! It is indeed worthy of all Arnold's praise and love. I am looking out on the fine range of Fairfield, closing in such a green valley, with the Rydal woods at the foot of them; and the flower garden belonging to this house forms the foreground, separated from the meadows by the clear bubbling Rotha. It is a place quite to delight in, to love at first sight. The house is excellent, and in its simplicity of rough stone, covered with wild roses, suits and harmonizes well with the rocks that surround it. Jule and I are just come in from our morning's ramble.

"On Tuesday we left Stoke. The dear father had been much better for the last few days. It requires the nicest management to keep him well; but I felt so much that one cannot afford to *think* and dwell on things as in one's youth. It has so often seemed to be the last visit, that it is no use

anticipating what may not be; and that last lingering look one should have given to every spot formerly, one now suppresses, to live only in the day, and leave that which is to come to Him who ordereth all things well."

"*Lime, August* 16, 1843 . . . The shadows of life do indeed come side by side with the lights. No sooner are we called to rejoice, than mourning and anxiety come to share our thoughts and moderate our joy. But it is well! How should we poor pilgrims walk with steadfast eye on our eternal home, if the earthly one were full of sunshine? I feel more and more as if it were the truest cause for thankfulness when God crosses our wills, when He does for us that which we are so slow to do for ourselves—takes away, or at least checkers, the enjoyment of that which we love too dearly, that we may be satisfied with Him alone. But, Oh, how hard it is to flesh and blood to learn, as a living truth, that those who sow in tears shall reap in joy! In such times, the only way, I believe, is to turn away as far as possible from the *circumstances* of the case, from all those fretting doubts and fears which so naturally arise in thinking of them, and fix one's mind on the sure knowledge that God, even our God, is moving the wheels, and appointing each spoke in them to turn whither He wills. So long as one looks at man's part in the matter, all seems dark and trying; but if we can steadfastly see God's will inscribed on every minute part of the trial, we feel calmed, and whatever rebelliousness of heart may arise we shall bring to Him to be subdued. Your own rocks and sea must be a help to you, and lead you to Him who sitteth above the waterfloods, and is reigning over every wave and billow—who alone can say, 'Peace, be still.'

"I seem to have been living at Torquay so much the last few days, in reading Mr. Howell's 'Memoir.'

How deeply interesting it is, and how strengthening to one's own faith to see so striking a witness of the work of *grace*. It is so rarely that one meets with so decided, so satisfying, an evidence, that it is God and not man that is showing forth His power over the heart. When one goes from one sick-bed in this parish to another, and hears the same cold assent to the precious truths of God, the same listlessness in seeking after anything more than a belief that God is merciful and will not deal hardly with His servants, one is almost at times tempted to doubt whether there can be such a thing as a lively assurance that Christ is indeed our Righteousness, our sure Hope of Glory! Dear old Mrs. Wisham, indeed, is always cheering, for though without any lively joy in believing, she has that peace of God which is not to be mistaken, that thankful spirit which grace alone can give in affliction. 'Thank God I do not find my bed tiresome, though I have lain here for twenty-two weeks.' The nights she finds the longest, and longs for morning light. 'How then will you do when the short days come and the long nights?' 'Oh, then I shall be so glad to have had the short nights.'"

JULIUS HARE *to* REV. C. VENABLES (long his valued curate), who had just applied for the curacy of Hurstmonceaux.

"*Hurstmonceaux, August* 29, 1844.—You may, perhaps, be surprised that you have not sooner received any direct communication from me, after several indirect ones, on the subject of my curacy. But the choice of a curate is a matter of such deep importance, that, understanding that George Wagner had been well acquainted with you, I have awaited his return from Italy, in order to learn from him, how far he thought you likely to become an able and zealous fellow-worker with me in the care of this parish. As the result of

this and previous inquiries, I feel a strong disposition to offer you this curacy; but I am anxious, in the first instance, to learn from yourself what your views are with regard to the chief questions which are at present agitating the Church —whether you consider yourself as belonging to either of the two opposite parties, or towards which of the two you feel the strongest leaning? I do not say this, in any degree wishing to narrow the ground on which Englishmen are allowed, by our Articles and Formularies, to enter the ministry. I abhor the notion of imposing any fresh test, and rejoice in thinking that both Usher and Hammond, Davenant and South, were faithful servants of Christ. But, in the peculiar intimate relation between a rector and his curate, preaching in the same church on the same day, visiting, and admonishing, and exhorting the same persons, it seems to me very desirable that their views of doctrine should not clash, and that there should be a considerable harmony between them. With my views you may perhaps in some measure be acquainted, through the sermons and charges I have published. At all events, I will state that I should wish my curate not to be one of those who are now ascribing a paramount value to outward ordinances, but that he should regard it as his main business to preach Christ crucified for us, and to awaken a spiritual life in the souls of his flock; that he should hold the doctrine of Justification by Faith; that he should be a lover of the Reformation; that he should not be one of those who reject and revile the name of Protestant, but, on the contrary, should recognise that our Church, as all its great teachers have maintained, is a Protestant Church, and must continue so until the Romish errors, against which it protested, are abandoned. Again, I will repeat that I believe many persons who differ from me on these points may be good and efficient ministers; but if a curate, holding the opposite opinions

were to come into this parish, we should often jar, in a manner hurtful to our own friendly intercourse, and still more to the spiritual well-being of our parishioners. May I request of you that you will have the goodness to state to me briefly and plainly what your general notions are with reference to the points I have mentioned. After receiving your answer, I will not delay informing you how far it seems to promise that we shall be fitted to work together under the same yoke."

To the same.

"*Hurstmonceaux, Sept.* 6.—I was forced to leave home just after the post came in yesterday to attend a Rural Chapter, or I should not have allowed a single day to escape without thanking you for your excellent and most satisfactory letter, and saying that, after the account you have there given of your views on religion and ecclesiastical questions, I cannot hesitate a moment in saying that I shall be exceedingly glad if you will become my fellow-labourer in the care of this parish. On some points, indeed, my own reflection and experience have led me to a somewhat different result. The opportunities I have had of observing the condition of the various parishes in the Archdeaconry, have taught me that that portion of our clergy who are commonly called Evangelical, are the best fitted for the pastoral work of the ministry, and that their simple mode of setting forth the sinfulness of our nature, our need of a Redeemer, and the mercy of God as made manifest in Christ crucified for us, is the fittest to awaken a spiritual life in the persons committed to their charge; and I think it probable that a closer knowledge of the work of the ministry will lead you also to a like conclusion. But, for a student, who has had little or no practical experience of that work, it is very natural that his predilection should lean

rather to the side which is evidently far superior to the other in theological learning, in familiarity with ecclesiastical history, in its reverence for art and tendency to foster it, and in having a more distinctly developed scheme of the Church. That your bias should be in favour of the Oxford views, rather than those of their most vehement opponents, does not disturb or offend me so long as you separate the truths which the promulgation of those views have been allowed to bring forward, from the extravagancies and very mischievous errors, into which they have been perverted; and so long as you hold fast to the fundamental principle that the main object and purpose of our ministry is to set Christ crucified for the sins of the world with the utmost fulness and clearness, so far as the Spirit will enable us to do so, before the eyes of our people.

"That my curate's opinions should be in all things square with my own, I neither expect nor desire. Indeed, when so many peculiar circumstances have exercised so powerful an influence on the formations of my own mind—such as my acquaintance with German philosophy and theology, and my love for that which is good in both—my conviction that in both the Germans have made nearer approaches to speculative truth than any other nation, except some few persons whose tapers have been kindled at some German torch—it must be hopeless to find any one in England whose frame of mind would coincide with my own. Nor is it to be wished, for the good of my parishioners. It is better for them that they should be supplied with different kinds of food, so long as we do not proclaim or imply that the food administered by the other is deleterious and unwholesome. In the Church at large I am anxious that the utmost range, compatible with the retention of the fundamental truths of Christianity, should be left open for diversities of opinion; and in my own parish I should

rather wish, than object, that there should be as much diversity as can well co-exist with harmony and unity and hearty co-operation. Your exposition of your views has satisfied me that whatever differences there may be between us, can perfectly co-exist therewith; and the humble tone and earnest spirit of your letter induces me to say that, if you are not precluded by another negociation, from accepting the curacy of Hurstmonceaux, I shall be glad to learn when you will be able to present yourself for ordination, so as to enter upon your office as soon as you can after Simpkinson leaves me.

"You will, perhaps, have heard something from him of your duties here. In church, when my health allows me, I am anxious to take upon myself my full share of the duty; and I am seldom absent more than four or five Sundays in the year. Out of church, the duties of my Archdeaconry, which take me often from home for a day or two in the week, sometimes for more—and thus occasion an accumulation of business for the days when I am at home—compel me to leave the care of the schools, and even of visiting the sick far more than I would desire to my curate."

JULIUS *to* MARCUS HARE.

"*Sept.* 27, 1844.—Our dearest friend Sterling's departure has to me not been a deep sorrow; for the bitterness of the thought that we must lose him had been past. Since Easter it has seemed to be only a question of days, or weeks at the utmost; and though he has lived longer than any one then conceived possible, the decay of strength has been going on, and the approach of the end has daily become more certain. Though he retained the vigour of his mind to the very last—for he wrote some verses on the last morning—

yet, even to himself, life was become undesirable; nor could it be of much value to his children, who were hardly allowed to see him for more than a few minutes each day. The tenderness and warmth of his affections had been manifesting itself more and more; and so there was an increasing consciousness of his faults and imperfections: he grew humbler and wiser. It was very solemn and awful, when I went with Esther into his room, and was locked in, and we gazed on his dear calm peaceful face, and on the heavenly quietness of his mouth, and then knelt and prayed beside his coffin. I had been anxiously wishing that, if his life had been spared so long, we might have gone to him after our marriage, had we only been allowed to see him for a moment, to bless him and to seek his blessing. But it was differently ordered, and strangely so; and I trust the memory of this solemn seal to our union will abide with us through life. Dear, dear Sterling, the memory of Hurstmonceaux was peculiarly lively in him during all his illness; and, but a very few hours before the end, as he was stretching out his arms after something, Annie asked him what he wanted, 'My Hurstmonceaux Bible,' that is, the Bible which he used to read to the poor whom he visited here, and which he has always used since, (it was given, a most precious gift, to me). He then talked a good deal about the patience and faith he had seen in them. Frederick Maurice read the service over him, and Trench and Frank Newman were there, no one else. He was buried at Bonchurch, and there I think we shall spend the first fortnight after our marriage.

"It was a beautiful sight yesterday to see dear old Mrs. Wisham, with her face quite shining with joy, pouring out her loving congratulations on my happiness. She quite forgets her own sufferings, and, is, I verily believe, the happiest woman in the parish."

M. H. *to* L. A. H.

"*London, May* 28, 1845.—I had a great refreshment on Sunday in going to hear Manning preach at St. Paul's, Covent Garden. It was for a hospital, and on the words in Lamentations: 'Is it nothing to you that pass by?' It was very excellent, and his quiet dignity so striking, and one felt all he had said come so from the heart, especially all about sorrow and 'the great *boon* of suffering.' I felt it quite a rest for one's spirit after all the London conversation, which is to me so distasteful."

"*Sept.* 30, 1845.—May you enjoy the rest of your stay in your blessed though widowed home, dearest; and may all your hallowed thoughts and recollections there fit you for living on in every place wheresover you are, keeping close to Him who is ever present and near; and in Him you will be ever with your own Marcus. Yesterday, in thinking of 'the angels and archangels, and all the glorious company of heaven,' how one did feel that all one desired was to share their work of fulfilling the will of God while on earth, that one might share their joy in heaven. Some foretaste, some glimpses of that joy, are vouchsafed us in seasons of our greatest need, to encourage us onward; but here below we are not called to dwell on Mount Tabor, but must return after awhile to show what Jesus has done for us, and to accomplish His good pleasure. It is only when patience has had its perfect work that we may hope to rest from our labours, and enjoy for evermore the fulness of pleasure and love and holiness."

"*Oct.* 5, 1845.—I fear your outer shell will be much worn this week; but in the midst of outward toil and

trouble, there will ever be the inward peace which exists in God—the Rock that cannot be moved. I do feel for you in leaving your precious home, and the desolateness of going forth alone; but as you are getting through your work you will steal a little time to spend in communion with the unseen world, and to find strength for looking above things temporal and finding rest for your spirit in Him who changes not. And, while feeling painfully how changed the outward scene will be, and that those memorials to which you cling so fondly will be removed from your sight, you will, when you draw nigh to Jesus, feel that He is in all places the same ever-present Friend and Saviour, and that in His sight you can dwell in the fullest communion with him who has entered beyond the veil, where the Lord is his everlasting Light. . . . . We also are travelling on there; and what does it matter if the way be tedious and painful at times; it is so *sure*, so certain, that we shall get home after awhile, and then no storms from without or within can touch us. I feel quite impatient under writing to you now, when I hope so soon to have you dwelling with me, and talking together of all we love best, cheering each other in the heavenly road, not looking back, but gathering strength to look onward. May the Lord comfort your heart and strengthen your frail body."

"*May* 10, 1852, 19 *Grand Parade, St. Leonards.*—A piping wind and foaming sea, and the rain one incessant drip-drop, drip-drop on the pavement. Still I am really better since I came here, so you need not be uneasy about me. On Monday afternoon too it was beautiful, and we had a delightful drive to Fairlight and round by a way I

had never been before. The fields and hedges were perfectly golden, from the profusion of rich yellow gorse, quite gorgeous in colouring, and the view was beautiful."

"*May* 26.—On Sunday evening I went in a chair to All Saints Church at Hastings. It was so lovely in the churchyard, and is such a beautiful situation with the gorse-covered hills on each side, that, seeing no one about, I fancied I was too early and lingered to admire the view; but, hearing the organ, I went in and found the first lesson beginning. The church was crowded, every seat of that large building full, however, I got a corner of a bench outside one of the pews. The sermon was a very impressive one, by a Mr. Lillingstone, and the congregation most attentive; and altogether I enjoyed it very much. Coming home there was a perfect throng of people pouring down the street, just like a foreign town, and another meeting it from their walks. I never saw anything like it in England."

"6 *Grosvenor Crescent, Feb.* 11, 1856.—Last night we went to Hanover Square concert. After the overture was a dead silence, and Jenny Lind was led to the front. I felt for her at first, to face such an assembly and stand there alone, the object of all eyes. But in a moment my pity vanished. It was so evident that she rose above all around her as she stood so still and as one *rapt*, till the first notes of her song had been played. Then came from her lips such a flood of melodious sounds; and more striking even than her wonderful voice and power was her dignity of manner. It was through all her songs—they were five—most *sublime*—the way in which she poured forth her voice, apparently unconscious of any one present. Then, when

the song was over, and she was rapturously applauded, she made her graceful courtesy, and, with a smile like a playful girl, gently passed out at a side door. I do not wonder at any one being enchanted by her."

"*August* 29, 1864.—Most controversies turn so much upon nice subtleties about words and phrases that they are very unsatisfactory. One feels as if there was comparatively no difficulty in the words of Scripture spiritually understood, and not twisted and tortured into doctrines of men. Still, one cannot be wrong in embracing as brethren in Christ those who follow this commandment, 'Believe in the Lord Jesus Christ, and love one another,' while deep-rooted in one's own heart lies 'the truth which has set it free.' Certainly age mellows one's opinions as far as others are concerned, though it deepens one's own experience."

"*Maison S. François, Cannes, Nov.* 30, 1866.—This cottage is the very place for us. A pergola of vines leads up to it, and below are terraces of orange-trees. The rest is covered with cassia-trees, like our mimosas, with little sweet-scented golden flowers all over them. Beyond us is an open hill-side, covered with pines and Mediterranean heath and myrtle, so wild and dry; and the views of the Estrelle mountains on one side, and on the other of the bay, are quite lovely. You could not be more retired than we are in this our mountain retreat. It is a mile from the town, and we have not a house within sight, only two or three cottages near, and the peasants, gathering their cassia flowers, are the only human beings to be seen, though there are crowds of English in the town below.

"We only pay £10 a month for our cottage, and the family dinner from a traiteur only costs five francs daily; so we are not ruined! The weather is splendid; the bluest of skies and of sea; very hot in the sun, and a fresh (not cold) air. For the last few evenings we have had a fire, but more for pleasure than necessity. The walks up the hills are easy and very pleasant, and I take my stick to help me up any rocks, and can sit there and look out upon the scene below me and think—oh! there seems too much at the ending of life to think of—of the past, of the future; and I feel a great difficulty in fixing my thoughts where I would—on Him in whom all is centred, 'the same yesterday, to-day, and for ever.' But He needs not our poor words and thoughts: in heart one can say, 'Thou, Lord, knowest that I love Thee.'"

"*Dec.*—One thinks every day this summer sky and air must come to an end; but hitherto it has only become hotter. Even the evening fires have been left off, and doors and windows are open as in July. So you will not wonder that I make the most of it, sitting out for hours, and rambling on the hills with my stick. It is very difficult to imagine Christmas is at hand. One's old English notions of Christmas, with its frost and snow and good fires and merry hearths, will become matter of history to many of the younger generation, I fear. How we enjoyed them formerly! but, with every disposition to cling to such old fashions, I cannot, alas! desire to be where I should spend my time in bed, and in being only half alive, and so must be thankful to be here. . . . . As each year brings round Christmas-tide, and a new year draws upon us, one is sometimes startled to feel how the end is surely drawing near, which no climate or health or precautions can avert! And

began to clear, and we started at 8 p.m. The night was so beautiful even I was tempted to cross, and we had an excellent passage—a splendid full moon, and when we reached Dover at near 4 a.m., the dawn and sunrise illuminated one side of the cliffs, while the silvery moon was still high on the other. It was lovely, and had I been young instead of old, M. L. of 1818 instead of M. H. of 1867, I would have wandered on the shore. As it was, bed was welcome to the weary pilgrim, and by the twelve o'clock train we came away and reached our door by three o'clock, welcomed by John and Ranco."

"*Hindhead, July* 16, 1867.—I shall like to talk to you about Macdonald's book. I think the sermon on the Temptation is the most remarkable, perhaps, of those I have yet read, and it has some grand thoughts and beautiful passages, and so has 'Eloi.' But I feel in all a great want of the recognition of Christ's *Work* as well as of his *Person*. There is no atoning sacrifice alluded to; and I cannot think there is any advance, only a going backward, in holding the doctrine of Universal Salvation, which has been always held by Unitarians and Socinians, and is now only brought up again by Rationalists. I am sure that it will do you no harm to indulge in hope for our human race; and often these sort of books are useful in driving one to seek and prove them from Scripture, as well as for their own suggestions. No doubt it is a great mystery—one we shall never fathom on earth—as to the future destiny of all; but is it not like judging what God *ought* to do (so strongly deprecated by Macdonald) to say that He *cannot* punish everlastingly, in spite of such passages as Matt. xii. 32; II Thess. i. 9; Rev. xiv. 10, 11, and others? We now see and know so little

that we cannot judge rightly of what is to be. We know this much, that God is Love, and that when we see and know as we are known, we shall be fully and perfectly satisfied with all His ways. Without believing in Purgatory, it seems difficult to believe in future restoration; nor can it be accomplished if sinners are shut out from the only presence and society that could lead them heavenward.

"A more rational solution, perhaps, of the painful difficulty may be in enlarging the limit which we are too apt to assign to an *entrance* into the kingdom. Many that we deem unworthy to enter in may precede others who here may seem foremost; and those whose hearts are unknown to the world may be truly serving their God, amidst ignorance or inconsistency, and receive pardon and be admitted to the wedding supper, clothed in the garment of Christ's righteousness, when supposed by others more fully instructed in the truth, to be unfit to be there. However it may be, we can only be safe in seeking for ourselves and all we love to be made like Christ in all holy conversation and godliness—'diligent to be found in peace,' seeing how soon all may be dissolved and 'the day of the Lord come as a thief.'

"Will not we talk of these things and build up a ladder of hope to lift us heavenward, out of the troubles, anxieties, and sorrows of this trying world, when we meet, and so be united as we have ever been in the love which can never fail us in Christ our Lord."

"*Holmhurst, August* 24, 1867.—When I arrived at Clifton, and saw the tall pale figure of Mrs. Alexander at the top of the stairs to greet me, it was as if a spectre had risen out of the grave of the Rectory. Five years, with scarcely a *visible* sign of her existence, made it such a return of the past, to see the dearly-loved Ma-Man stand before me in actual presence, not very much altered, though with

added lines of age and suffering on her face, and increased thinness and feebleness in figure and movement.

"Much there was to say and hear, and, except in the needful time for rest, necessary for her as well as for me, we did not waste many moments. I did not see her on the morning I left. She was not well enough. She had 'a hundred things more she longed to say and hear, but one thing she was too old to say—farewell.'"

"*Holmhurst, September* 8, 1868.—I am glad that you have been feasting, as I have, on Bunsen's Life. No one can read his letters, and learn to know his life, without feeling how, deep below his intellectual researches, lay the root of Christian faith and love—the same we knew in Rome in 1834, brightening ever more and more to the end. And, certainly, it was a marvel not often seen, that a man in so worldly a position, with such temptations around him, should preserve such true and fervent aspirations after the divine, and so truly be 'unspotted from the world.'

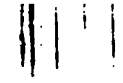
"I went last week to hear Lord Radstock make an address at a neighbouring house. I have no doubt that he is earnestly wishing to bring souls to Christ; but, for a young man, the inquisitive inquiries after the faith of his hearers were not to my taste. Still, he was earnest, fluent, and many things he said very good. One could not help feeling that, with more experience of himself and more knowledge of Christ, he would deal more truly with the Divine counsels, and understand more of human needs. The Revival mode of dividing people into the *saved* and the *unsaved* does not seem to me to be the mode of St. Paul's teaching. Still he will arouse some, and perhaps he is fulfilling *his* work, though one may fancy he would do it better after being silent for two or three years. We only

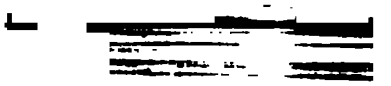
escaped being catechised by him by coming away as 'saved!'

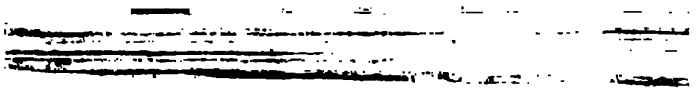
"Let me end with an answer made lately to Mr. Vores at Hastings, who was deploring the state of our Church—'My friend, God has taken care of His Church without your help for eighteen hundred years, can He not keep it to the end?'"

THE END.

PRINTED BY VIRTUE AND CO., LIMITED, CITY ROAD, LONDON.







3 2044 021 229 505

MAY 31 1911

OCT

JUL 31 1939

DUE AUG 14 '39

WIDENER

DEC 0 4 1995

CANCELLED